

# Missionary Mournal.



COLLEGE

I. The Need for more Missionaries in China. 241 II. Biblical Researches. Rev. J. S. McIlvains. 251 III. A Record of the Francise Relief Work in Lin Fen Him David Hill. 260 IV. Mongol Stories Hoisses. 269 V. In Memoriam J. Dudgeon, M.D. 278 VI. Protestant Missions in the Chah-klang Province Rev. John Butler. 284
III. A Record of the Famine Relief Work in Lin Fen Hien David Hill. 260 IV. Mongol Stories Hoises. 269 V. In Memoriam J. Dudgeon, M.D. 278 VI. Protestant Missions in the Cheh-kiang
III. A Record of the Famine Relief Work in Lin Fen Hien David Hill. 260 IV. Mongol Stories Hoises. 269 V. In Memoriam J. Dudgeon, M.D. 278 VI. Protestant Missions in the Cheh-kiang
in Lin Fen Hien David Hill. 260 IV. Mongol Stories Hoines. 269 V. In Memoriam J. Dudgeon, M.D. 278 VI. Protestant Missions in the Cheh-kiang
V. In Memoriam J. Dudgeon, M.D. 278 , VI. Protestant Missions in the Cheh-kiang
V. In Memoriam J. Dudgeon, M.D. 278, VI. Protestant Missions in the Cheh-kiang
Province Rev. John Butley, 984
VII. Some Thoughts about Christian Missions.
Boo. Timothy Biohards 200
VIII. The Missionary's Call
XI. Missions at Canton, etc. Rev. H.V. Noyes. 207
X. Editorial
XI. Correspondence
XII. Missionary News.

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269

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MISSIONARY JOURNAL.

Vot. XI.

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No. 4

#### THE NEED FOR MORE MISSIONARIES IN CHINA,

AND THE FACILITIES FOR MISSIONARY LABOR AMONG THIS PEOPLE.

MR. EDITOR,

THE suggestion in your Editorial of the last number of Recorder that the missionaries should continue and enlarge the discussions, which were commenced at the General Missionary Conference of 1877, is one that should be favorably received and carried out. wish to refer to one matter that was considered and acted upon by that Conference. It appointed a committée of some twenty-one members to prepare, in behalf of the Conference, an earnest appeal to the various missionary boards, colleges, and churches for more missionaries for China. The appeal was prepared and widely circulated in Great Britian and the United States of America. In looking over the state of the missionaries in China of the various missionary organizations represented in this Empire now, as compared with what they were three years ago, there does not appear to have been any increase of the foreign staff of laborers of any organization, except During 1878 and 1879 the Inland Mission sent out more than twenty missionaries. The other Societies scarcely maintained their working force. In looking over the whole missionary field, which is the world, there has been during these years general enlargement; but in Africa there has been special development in the missionary enterprise. The interest excited in that dark continent by the explorations of Stanley and Cameron led many churches and societies to direct their attention to the inhabitants of Central Africa. Several large gifts varying from \$15,000 to \$25,000 to different Societies for

<sup>·</sup> See " Records of Shanghai Missionary Conference." Page 475.

commencing new missions in that continent enabled these Societies to commence at once new missions amongst these newly discoverd Hence we have missions from the Church Missionary populations. Society, the London Society, the Scottish Churches, the Baptist Missionary Society of England, in addition to the University's Mission with full equipment of men and means entering upon the work of the enlightenment of that dark land. Every Christian heart rejoices in this manifestation of Christian love and zeal which can put forth at once such vigorous effort in a new field, when the work in that field is attended with such great difficulties, hindrances and dangers. Every one must wish that these new enterprises may be continued and enlarged so as to secure the desired result and success. This sudden and prompt commencement of large missionary labours in Africa, involving such a large outlay of men and means, manifests to all that there are abundant resources at the disposal of the churches to enable them greatly to enlarge their efforts for the conversion of the world to Christ, if their interest is sufficiently awakened in the great cause.

It would appear then that the great reason why the churches and societies have not increased their efforts, and enlarged their operations in this great Empire has been, not for want of means to do so, but because their interest and attention have not been sufficiently awakened to the need of a larger number of missionaries

for this people and the facilities for prosecuting such labors.

One thing that greatly awakened, in the minds of the churches of Great Britian and America, an interest in Africa, was the extent of its population as made known by the recent explorations. The population of Africa has been counted at 100,000,000, now it is estimated at 200,000,000. Here was an increase of 100,000,000 of population, who needed the blessed gospel of salvation. populations were reported as existing under separate governments, which afforded a certain amount of protection to life and property. They had some knowledge of the manufactures necessary in a low state of civilization. One of the most powerful rulers had expressed a readiness and desire to receive Christian teachers. It is true that the climate was known to be very insalubrious, the temperament and disposition of the rulers and the people were uncertain and unstable, and the difficulties and dangers from the want of any facilities for travel in getting to the places of operation and for residence after arrival, were very great, but the great fact, that 100,000,000 of people were brought to the knowledge of the world awakened such an interest in the minds of the churches and of individuals, that dangers

and difficulties were little counted of. The churches with a strong purpose and blood earnestness entered upon the enterprise in the face of dangers and difficulties. Though many have fallen victims to disease or accidents and fatigue, others have come forward to take their places. May God crown their labors with abundant success, and may Africa soon be enlightened by the glorious shining of the Sun of Righteousness.

We wish so to present the state and condition of China as shall awaken an enlightened interest in its population and lead to the employment of the appropriate and adequate instrumentality for its conversion. The population of China at a moderate estimate may be placed at 300,000,000. On the supposition that the existing missionary labors along the whole sea coast and some points in the interior lightly touch 100,000,000 of people it leaves 200,000,000 of the population, as yet utterly unreached by any evangelizing agency. Here is a population equal to the whole estimated population of Africa. This vast multitude of people is living under a regular established Government with which western nations have diplomatic and treaty relations. They have a knowledge of all the arts and manufactures connected with civilized life; they have a written language which is common to the population of all the provinces, and a spoken dialect which is understood over the northern half of the Empire. The climate is in all parts of the land, to a wonderful degree, salubrious to the European constitution. The country is everywhere threaded by navigable streams and canals and these are traversed everywhere by native boats, interchanging the various commodities and productions of the country so that it is possible to reach every part of the country.

The missions already established can afford assistance and a basis of supplies for new stations that may be located in every inland district. The whole of the Bible has been translated into the book language of the Empire, into the colloquial dialect that is most widely spoken, as well as into several merely local dialects. There is an extensive Christian literature prepared, consisting of commentaries on some of the most important books of the Sacred Scriptures, evidences of Christianity, compilations of systematic theology, and a large number of tracts. From amongst the present staff of native Christian workers, in connection with the existing missions, assistants could be furnished to new missions to almost any desirable extent. Thus in the facilities for acquiring the language: in translation of the Sacred Scriptures; in supples of Christian literature; trained native assistants ready to go into new localities, and a basis of supplies from

which every part of the field could be easily reached, there are unequaled facilities for a great enlargement of missionary work at a comparatively small expense of means, if the necessary men are furnished by the churches to take the lead. There are a great variety of instrumentalities producing changes and working towards the renovation of China, which the churches would do well to rightly consider. Some of these are as follows;—

The customs service. This is a service for the management of the customs received from the whole foreign commerce of the Empire. has its head office in Peking with a commissioner and staff of assistants at each of the open ports. The inspector general holds his appointment from the Chinese Imperial board of foreign affairs and has constant intercourse with the highest officials of that board. The duties on foreign imports and exports are collected according to a tariff agreed upon by the several nations having treaty relations with China. There are more than one hundred educated men from western lands, most of whom speak Chinese, brought in constant intercourse with Chinese officials merchants at the various ports. The offices are closed at all the ports on the Christian Sabbath. This gives to Chinese the opportunity of observing the effect of keeping a rest day in every seven, in an important department of public business. This service has entirely superseded the old method of collecting duties on foreign commerce. During the twenty years of its operation, it has been managed with very great ability and wisdom. The dues have been collected with an exactness and regularity hitherto unknown to the Chinese. This system indeed, lies at the foundation of the stability and solvency of the Chinese finances. On the security of the customs receipts the Chinese Government can go into the money market of the world and secure loans at fair rates of interest. Every one can readily understand the wide spread ramifications of this institution among the Chinese, and its influence in training a large body of employees and others in systematic management and official integrity.

The Chinese have almost entirely discarded their native armament and naval vessels, and have now a fleet of nearly thirty men-of-war, either built in England or in China after European models. Eight of these were built last year in England after the very best models of men-of-war architecture. These vessels are nearly all commanded by European naval officers.

While the great portion of the Chinese army remain under the old system of military training, they have a large body of men trained according to European military training under European officers. These ware all furnished with the latest style of guns and

implements of war—their forts are largely supplied with the best cannon of European manufacture. They have also supplied themselves with torpedoes, and have organized a school for training men in the use of this new and destructive instrument of war. They have established some five or more arsenals for the casting of cannon, shot, and shell, and other implements of war, and the construction of engines. Most of these were at first under the superintendence of foreigners, but as those trained under their instruction have become able to manage them, the Government has ceased to employ the foreigners in all except two.

In the two largest establishments foreigners still exercise some superintendence. Some of the guns turned out by the Shanghai Arsenal, have endured the experimental trials very well, and have been proved to be of very good workmanship. The Chinese Government have had mining engineers prospecting for deposits of coal, and iron, and although they have not engaged much in mining operations, conducted according to the principles of Western science, they have been assured by capable investigators that their country is rich in these minerals, which are so necessary for the developement of national wealth and manufactures. These minerals will soon become a necessity for the progress of this nation in the course of improvement upon which it has entered. Before this necessity, the superstition of geomantic influence, which now hinders the opening of mines and building railroads will gradually disappear and thus these great instruments of civilization will come quietly into operation.

The lubberly and slow moving Chinese junk has long stood among Western people as an emblem of Chinese progress. This class of vessels is rapidly disappearing from the Chinese seas, and in their place there is found a numerous fleet of foreign built steamers. These are owned by a company of Chinese officials and merchants. This change indicates to what an extent progressive ideas have pervaded various classes of the Chinese people.

In order to prepare officers to command the vessels of their naval fleet, and to take command of their foreign drilled soldiers, they have sent some naval and military cadets to European military and naval schools. These cadets will not only have the advantage of European schools but through international courtesy they will have the opportunity of practice on board naval vessels, and in military camps.

China, havinging come into diplomatic intercourse with Western nations, the Government has taken some of the necessary steps to prepare some of her statesmen for performing with skill and wisdom the duties connected with such international intercourse. The Government has established in Peking an Imperial University for giving instruction in Western science, philosophy, and law. There is an able European faculty under the presidency of a learned Dr. of Laws, giving instruction in the various branches of natural science, mathematics, international law, jurisprudence, and diplomacy. There are now over a hundred students in the various classes. Some of the students from this institution are found in the Chinese legations at European Courts. In addition to this the Government has sent ninety youths to America to remain there for a period of fifteen years, to obtain the best education possible in the English language, in natural science, engineering, mining, law, medicine, international law, finances, education, and diplomacy.

There are a large body of European and American people resident at all the open ports of China, engaged in all the various businesses of mercantile and seafaring life, and employments. They are exercis-

ing a wide-spread influence at all these ports.

The Chinese Government have diplomatic representatives at the Courts of England, France, Russia, Prussia, United States and Japan. Their Ambassadors and the members of their respective legations will bring into the circle of Chinese thought and reading a vast amount of information, in regard to the civilization, naval and military armaments, wealth, luxury, power, and government of Western lands. Many of these observations will be calculated to confirm the statement made by the Queen of Great Britian when she gave a Bible to an African chief saying "the Bible is the foundation of the greatness of Great Britian," and lead them to see that the Christian religion is the great cause of the prosperity of Western lands.

There are now resident in Peking, ministers from the various nations of Europe, United States and Japan. These accomplished and able representatives of foreign nations are giving the high officials of this land, practical and efficient instruction in the science and arts of diplomacy, national intercourse, national comity and rights and international law.

Thus it appears that the Chinese Government is modifying and improving all the more important institutions of the country, except its religion. When the Government is thus fully aware that all these other institutions need alteration and improvement it would very naturally occur to many inquisitive minds among them whether their religion does not also need to be modified and changed. There have been internal influences at work directly calculated to undermine their confidence in their recognized form of worship. The great Tai Ping

Rebellion spread devastation through nearly half of the fairest provinces of the Empire. Other rebellions in the south-west and north-west devastated those parts of the land. In the last few years a most terrible famine afflicted a large part of five adjoining provinces causing a terrible lose of life. These, which are regarded as Heavensent calamities, have destroyed, in some measure, their belief in the power of their gods to afford them protection and deliverance.

Since 1842 when the treaty of Nankin gave protestant missionaries the right of residence at the open ports of China, missionaries have been diligently at work seeking to disseminate a knowledge of the Gospel among this people. They have established themselves at all the open ports and at other large cities where they could affect a quiet residence. There are now some two hundred and fifty ordained ministers laboring as missionaries in China, most of whom are married, and more than sixty single ladies, besides the married ladies laboring for the women in China. There are more then eighty ordained native preachers, and more then five hundred unordained assistant preachers, nearly one hundred colporteurs, and about one hundred Bible women. There are about fifteen thousand professing Christians who are gathered into some three hundred organized churches. No estimate can be given of nominal adherents. The gospel has been preached very widely through nine of the provinces, and has been preached some in the other nine by itinerants passing through The Bible and religious tracts have been extensively distributed and sold. The effect of all these evangelizing efforts cannot be known, but those who believe God's promise that his word shall not return unto him void, will accept it as a certainty that a wide spread and strong impression has been made upon the minds of many people. This is an imperfect statement of the present state of things in China, and from it, it will be evident to every one who has considered the subject, that God in His providence has most wonderfully prepared the way for the spread of His Gospel in this Empire, and that there are many influences at work to produce great changes in the institutions of the country. We take it for granted that the church is not only ready but desirous to follow wherever God leads the way in His p royidence for the spread of the Gospel.

We now proceed to state to the churches and missionary Societies in Western lands what is urgently needed, for the prosecution of the missionary enterprise amongst this multitudinous people. There are missionaries needed to reinforce the laborers at the existing stations, in order to keep these missions up to an efficient working standard. Besides these, there are fifty ordained men needed in 1881 to commence new work in new localities. It is desirable to locate these new men

in the unoccupied districts of the partially occupied provinces, and make permanent locations in the provinces which have hitherto been traversed by itinerants. These new locations should be selected so as to be within supporting distance from other stations, and so as successively to spread evangelizing agencies throughout all the different parts of the country. To do this efficiently and cooperatively, at the very least twenty-five additional will be needed each successive year for ten succeeding years. If the missionary Societies wish to set about efficient labors, let them enter into correspondence with each other, making known to each other their respective plans and purposes for enlargement, and agree upon some well matured arrangement for cordial cooperation in this great Christian enterprise. Hitherto each missionary Society represented in China has prosecuted its labors with little reference to the plans of the other Societies. How very different this is from the manner in which the world prosecutes great worldly enterprises. Now when the necessity of a ship canal across the isthmus of Panama is felt; after the proper surveys have been held to obtain the information which is necessary to form estimates of the character and extent of the work to be done, and the length of time and amount of money which would be necessary to complete it, it is sought to enlist the conjointed interest and supervision of all commercial nations in an enterprise which is so connected with the commerce of the world. The sum of \$150,000,000 and ten years time is not considered an extravagant outlay of time and money representing as they do the labors and lives of thousands of men, for such an important enterprise.

The churches of the Lord Jesus Christ regard the kingdom of this world as given to Christ for his inheritance, and the heathen for his possession, and that it is given to them to carry out his last command, to "go into all the world and preach the Gospel to every creature." Will the churches fully awake to the glorious and sublime character of this sacred trust? Will parents consecrate their children to this blessed service? Will the young men who have the education and talents to lead in the enterprise, say to the churches, . "Here are we, send us"? Will the men of wealth contribute their hundreds of thousands and millions of dollars for the great and glorious work of the conversion of the world to Christ? Let the various missionary Societies hold a conference to devise and agree upon some well matured plans for the prosecution of the missionary enterprise in some measure adequate to the greatness of the work to be done. Let those matured plans of operation be made known to the whole body of disciples of the Lord Jesus in all lands, and their earnest and con-

tinued co-operation in the work solicited. This plan of consulting between the different missionary societies was resorted to in arranging the parts of Africa which should be occupied by different Societies. Let this plan of consultation become a recognized system by the different missionary Societies in the prosecution of the missionary work in all lands. How vain it would be to expect a satisfactory completion of an inter-oceanic canal across the isthmus of Panama if the different nations interested in the enterprise, instead of agreeing upon some common plan for the work and arranging for a joint effort to effect its completion should each send its own engineers to work at some part of the work on their own plan and system. It is evident to all that such a work can only be accomplished by the joint efforts of all in completing some matured plan which is known to and concurred in by all those interested in the enterprise. The missionary enterprise has long rested under the obloquy of endeavoring to carry out the most grand and sublime purpose that ever engaged the attention of mortal men with utterly inadequate means and instrumentalities, and without any well considered plan of operation, or combined efforts on the part of those engaged in it. Hitherto every Society has arranged its own plans and work with but little reference to the operations of other Societies. There have been but few if any efforts on the part of the different Societies to unite their forces for combined efforts, and the results have not been such as have been expected.

The whole world is now open to the evangelizing efforts of the church. Nearly every country has been explored and the facilities and opportunities in such are comparatively well-known. A vast amount of knowledge has been acquired by the observation and experience of missionaries. The greatness of the work is in some measure apprehended. The difficulties and hindrances are in a good measure understood. Under these circumstances is it not highly expedient that a Conference should be called of those who have a knowledge of these things, and representing the different missionary Societies to prayerfully deliberate and adopt some wise plan for co-operation in the prosecution and enlargement of the missionary enterprise. These are thoughts which have occurred to me in the consideration of the great and important field of China, and I throw them out for the consideration of all those who pray "Thy kingdom come."

But to return to the individual wants of China, besides planting new stations. In China men are needed to undertake new plans, and enlarge some new work already commenced. Hitherto, by reason of the fewness of men and the urgency of the most immediate and simple means of evangelization, little attention has been given to the establishment of schools of a high order. Schools, which will give a

thorough training in Western Science and philosophy, making the Bible the great text book in moral, social, and political philosophy as well as in all Christian doctrine are greatly needed. We want a Duff and Wilson with associated professors to establish colleges such as they established in Calcutta, and Bombay, giving to Chinese students the same thorough mental training, and the same complete instruction in the Bible, in the English language and in the Western sciences and philosophy. No human intellect could estimate the influence for good of three such schools with 1000 students in each, one at Peking, one at Shanghai, and one at Canton. We need Chinese of higher education for all departments of Christian work among this people, as in translating, in composing books of Christian evidence, apologetics, and systems of doctrine, and religious tracts; for preachers, pastors and itinerants. Thousands of Chinese men of thoroughly trained minds, and Christian principle are needed in every department of business and literary life, and in every department of the government in its extensive and varied ramifications. Every one who has read the history of this people or has known the life and influence of the government officers, still living or recently passed away, knows that in no country do disciplined minds and individual talent make their influence more felt than in China. It is very common here for the leading and most influential statesmen to rise from subordinate positions to the highest offices by their talents. It might be invidious to mention names by way of example, but they will readily occur to those familiar with Chinese matters. Examples are very numerous of Chinese in commercial life rising by their talents and enterprise to positions of great wealth and influence, as for instance the late Hon. Mr. Whampoa of Singapore. The leader of the late Tai Ping insurrection in China is an instance of how a man imbued with new ideas can spread them among his countrymen, and obtain wide, extensive influence over many of them. Hence there is no country where schools which impart a thorough education and mental training will exercise a more important influence in changing and elevating the population than in China.

No one acquainted with the needs of China will consider the request for fifty additional men, in 1881, an extravagant one. I have asked a number which I think the churches may possibly send, rather than the number which is needed. I commend the request to the consideration of all the Missionary Societies in Europe and America, who are seeking "to undertake great things for God, and to expect great things from God," and continue to "pray the Lord of the harvest that He would send forth laborers into this great harvest."

#### BIBLICAL RESEARCHES. NO. 111.

NOAH IN CHINA, OR 太一皇人.

By Rev. J S McIlvaine.

THE Bible says that the ark rested "on the mountains of Ararat." Later tradition has made the passage to read "on Mount Ararat in Armenia." But the steep mountain peak now called Ararat, was originally called Baris, and Gesenius, Heb. Lexicon, tells us that the name Ararat is derived from the Sanscrit Ariavarta the Hindoo designation for the lofty central plateau of Asia. The passage in Jeremiah (11. 27) plainly indicates that Ararat is a region of country distinct from Minni (i.e. Armenia), yet geographically related to it, in the north and abounding in horsemen. This all agrees well with the original Ariavarta, and in interpreting so old a document as Gen. viii., we should certainly take the original and not any secondary sense of geographical terms. When men moved "from the East" into the plain of the Euphrates, they may naturally have carried the name Ariavarta along with them, and used it to denote the mountain country north of them, just as the Greeks carried the mountain of the Gods over into Europe, and gave the name and traditions of Olympus to the mountains north of Greece. Modern scholars question, if they do not reject, the claims of Mt. Baris. It is more probable that the name Altai is a modification of Ariavarta. In any case the statement of Gen. xi. 2, that after the flood men "journeyed from the East," forces us to put the resting-place of the ark up in central Asia, and there is no place where it would so naturally have rested, guided by the hand of God, as on that apex of the earth's surface.

The claims of Armenia to have been the dwelling place of Noah's old age must also be rejected. It is easy to see that after the tradition concerning the resting of the ark gained currency, Noah's residence might follow as a corrolary. But the traditions of the nations are decidedly against Armenia, and in favor of China. The tomb of Noah in Armenia can not be taken as at all decisive. The tomb of Moses, on the west of Jordan, shows that such monuments in the east may be utterly false.

The clearest traditions that have come down to us concerning the period immediately following the flood are those of the Babylonians as recorded by Berosus B.C. 260, and transmitted to us at second hand by other historians. The detailed account given of the flood and the subsequent building of the tower leave no possible doubt that

Xisuthrus is Noah. I have met with two quotations from Berosus which at first appear contradictory, but by collation give us important truth. One quotation says that Xisuthrus and his wife, before the migration to Babel, were translated to hevaen and became the Gods of their posterity. McClatchie, from whom I borrow, understands that Noah's death is referred to, but it will accord better with other traditions to find a place on earth called ovpnvoo, (heaven) where mythology ascribed divine honors to men. The second quotation from Berosus, is given by Moses of Chorene, an Armenian historian. "Before the tower and the multiplications of language among mankind, after that Xisuthrus sailed to Armenia, Zervan, Titan and Japhetos were the lords of the earth &c." See Lenormant's Anc't Hist, of East. Vol. 1. 504.

The Armenia in this passage cannot be reconciled with ovpávoo in the other, because no nation ever placed the home of the gods in Armenia. This Moses has evidently been influenced by the traditions of his country. The ovpavoo of the Greek language, by dropping its terminal becomes ovpav. The Latin equivalent is coelum, and the language being more antique than the Greek, we may infer that the original root from which both forms are derived had an initial C. We thus come very near to the name K'unlun, given by the Chinese to the dwelling of the gods. By other arguments which cannot be given here, it may be proved, that ovpavoo, and coelum in the west, like 天 (tien) in China were originally used of a region in central Asia. I have somewhere seen an account of the Oceanus, which stated that its source was in ovpavoo, from whence it flowed around the whole world. We may therefore conclude that when Noah separated from his sons, he must have gone Eastward, rather than Westward.

I make bold to use also the traditions of the West concerning Saturn. The Theogony of Hesiod, as well as the popular myths, give abundant proof that this is but another name for Noah. It is easy also to identify Xisuthrus with Saturn on the one hand, and with Noah on the other. In the traditions concerning Saturn, just criticism is constrained to set aside the claim of Italy as a local myth, and accept the account which puts the place of his retirement beyond the mountains of East on the banks of raging Oceanus; see Authou's Classical Dictionary. But in the first number of these Biblical Researches (see Recorder for 1876,) the oxearrow was the Kiang of China; which was supposed to skirt the whole of Southern Asia and to appear in Egypt as the Nile, I know of no other western traditions bearing on Noah's place of residence. Perhaps the Hindu traditions concerning

Brahm and Satyavrata might give some light on this point. All fear of confutation from that quarter is allayed by the expressed opinion of the learned Sir William Jones that Noah came to China. I have seen another name, I think it is Fletcher, quoted for the same view.

I infer also that this was believed by some Roman Catholic missionaries in China, and lately Canon McClatchie adds his testimony. All these writers however identify Noah with Fu Hi. I hope to present evidence sufficient to prove not only that Tai I is a title designating Noah, but that he (Tai I) is a distinct historical character in Chinese tradition.

The term Hun Tun (温 油) in Chinese literature seems to include both the original chaos and the flood. But 洪 荒 and 江 治 point unmistakeably to a destructive deluge, since and 🛣 both have that meaning. Perhaps the most explicit statement in extant Chinese literature concerning the Flood is that of Lau Ze in the Tau Teh King. He says, there was something, produced before the heaven and earth, but submerged. This is a classical text with the Tanist sect in regard to the (先 天) Sien-t'ien, so that we come at one step to the conclusion that "previous heaven" means the antediluvian world, Hung Hwang, the flood itself, and After Heaven (後天) the post-diluvian world. That 先 天 with Tauists and even Confucianists has come to mean man's proper moral nature is entirely consistent with the etymology just given. The Tauists often interchange with 先天 the expression 始祖元 篇 (the first ancestor's original nature). A little study of their system also shows that the mysterious Tan (平) is nothing else than Adam, to whose pristine purity and longevity the religious among the Chinese were even seeking to return, until Buddhism threw many upon another track.

The Confucian Classics contain no historical details as to the 先天 except the river diagram of Fu Hi consisting of 55 dots arranged in groups numbering from one to ten respectively, distributed about a quadrilateral, two and seven being at the top. The reader of the Bible will be apt to interpret this riddle by saying that the ten dots mean the ten generations before the flood. Seth and Enoch, whose names are most honored being made promiment. The eight diagrams (八卦) of Fu Hi are also said to belong to the 先天 and later writers have been extravagant enough to ascribe the whole 65 Kua of the I-king to the 先天. But more authentic and rational speculation brings the 64 Kua down into the Later World. McClatchie has taken ground, which further discussion can only confirm, in making the eight diagrams refer to the family of Noah. Those who newly approach this subject will be surprised to find in the introduction to

the I-king a diagram distributing these 8 Kua as a family of eight persons, father, mother, three sons, and three daughters. Yet that diagram only exhibits to the eye what Confucius says in his commentary. The combining of 8 Kua in various ways to make out 64, suggests at once the idea of intermarriage, and the deriving of all existing things from these is a characteristic Chinese exaggeration of the fact that all men are descended from Noah. If now we observe what Wen Wang (文王) says in the text of the I-king concerning the Father of this family, we find simply the life of Noah divided into six periods. I give what I consider an exact translation with my own remarks in brackets.

I.—First nine—Dragon in obscurity of no use. (McClatchie is wrong in finding in the a reference to an abyse of waters. The word is currently used in Chinese for the early obscurity of great men and is so explained by Confucius in his commentary on this text. I think Chinese scholars sustain me in saying that McClatchie's translation is unsatisfactory, both here and in other places.)

II.—Dragon in open field, sees to his advantage a great man. (The life of many a man is lifted out of obscurity by contrast with some great one. In Noah's case Jehovah manifested Himself giving warning of the flood.)

III.—The superior man labors diligently all the day. In (the evening as it were fearful, in dangerous circumstances but no) harm, (Noah is preparing for the flood.)

IV .- Though plunging about in the abyss no harm. (The flood

upon the earth but Noah is safe.)

V.—The flying Dragon in heaven, (or in Eden) sees to his advantage the great man, (Noah quitting the ark in Ariavarta enjoys a second divine manifestation.)

VI.—Dragon at summit of his fortunes has cause of regret, (Perhaps refers to Noah's drunkeness, but Chow Kung interprets prosperity cannot be long continued. Confucius makes it mean honorable without authority, lofty without subjects. This sense also agrees with the facts concerning Noah, since the traditions of the west prove that he early retired from the headship of his family.)

Wen Wang says, Great indeed is Kien the origin. All things have their beginning from him. (near the end of the first section of the I, we notice the following,) In the former world (先天) heaven was not hostile to him. In the after world (後天) he obeyed Heaven's seasons," (perhaps an allusion to the promise of regularity of seasons in Gen. viii. 22). In connection with Kien (Noah's wife) occurs the famous passage. "The family which accumulates virtue

will have superabundance of good-fortune. The family that accumulates iniquity shall have superabundance of calamity."

It was apparently the aim of the first authors of the I-king to use the records of the past for the education of posterity, so that this ancient book preserved with such superstitious reverence, must become in the hands of Western scholars one the most valuable historical monuments of the heathen world. The basis of the book seems to have been a document called  $\Xi$  the three fen—probably identical with the threefold genealogy in the tenth chapter of Genesis.

A writer of the Sung dynasty Loa Pi (of whom more presently) in an eassy on the I, says that these *Kuas* refer to men, to what are called peach-blossom, mei-blossom and apricot-blossom men, the three classes ( $\Xi \nearrow$ ) complete, (i.e. three races distinguished by color.)

It would seem that in the I-king the names given are mystical, not historical. But K'ien 乾 has its equivalents 太極 and 太一 in one of which we find a definite historical person, well-known in traditional literature. McClatchie (in Recorder of November, 1877) brings evidence to show that the name 太一 is applied to the source of all existence. One quotation is from the Li-ki (v. 60). "Ceremonies date their origin from T'ai I, (the great one). He dividing, constituted heaven and earth, revolving, produced darkness and light (Yin and Yang), etc., etc. The commentator says, "That which is infinitely great is called 太; that which is undivided is called —. This is the principle by which 太 極 includes three and is one." Other quotations are given to the same purport. I may add a passage from Hwai Nan Ze (淮南子) under the heading 詮 首 问.

"The entire heaven and Earth in its chaotic state, as mere material not organized into forms, is called  $\bigstar$ —. All proceeds from one. If we inquire into antiquity, primeval man was born in the sphere of the supersenual, but took form in the sphere of existence. Having form he came under subjection to the material. He who can revert to his state at birth, as though he had not taken form, is called a true man. The true man has not separated from T'ai-I."

That P'an-ku was the first man is a vulgar tradition, which when examined, takes the modified form that he was the first settler of this country. Literature makes 太 — and not P'an-ku, the equivalent of 太 極.

In a former paper it was shown that P'an-ku-shih was a real person no other than Cush, whose name is spread from Abysinnia to China: in the forms of Bacchus, Manu and Osiris. It may also be shown that T'ai-I, is not an abstract philosphical term, as might be suspected, but a real person.

The mythological history (神 仙 通 金) has a few lines on Tai I, but these are all repeated in the Su Shih (which I shall quote) except the introductory and concluding sentences, by which he is absurdly made to take position in a dynastic succession.

The greatest storehouse of ancient Chinese traditions that I have found is the Su Shih. The author Loa Pi lived in the Sung dynasty. The design of his work is to give all of early history which is not found in the Confucian literature. He adds little speculation. but accumulates a vast amount of material, both good and bad. He has no theory to prove, and seems to have done his book with equal diligence and honesty. His account of Tai-I is as follows, (I use rectangular brackets for the commentary and circular brackets for my own remarks). "Tai-I. This was the Imperial man ( = Baal of the Hebrew), [Tauists say the heavenly true imperial man was Tai-I. Tu Fu says, 'Tai-I, respectfully leads the way. Fu Hi is on his right and left, Yau walks, Shun goes quickstep, Yu trots, and T'ang runs'. (An absurd account of the succession of sages]. He laid out the map, established the dynastic succession, grasped a comprehensive policy, harmonized nature and adjusted the relative position of the gods. For this reason the nine Emperors (i.e. A & the Japhetic family) handed down his doctrine. (From Chinese tradition it seems that the original location of the Medes was in the Emodi Mts. west of Szu Chuan. Their receiving the doctrine of Noah accounts for the comparative purity of their religion, often noticed by western scholars, but hitherto unexplained) investigating the spontaneity of his birth which reverted to original passivity (notice the allusion to the name Noah meaning rest and compare V. 29.) and the begining of heaven and earth. [See Heh Kwan Sze. The three Hwang classic says the Imperial man was located by T'ai Ti (太帝) at Ngeh Mei mountain. Hwang Ti went and received the 'true one doless doctrine'. This Tai Ti is by some identified with Fu Hi, but wrongly; probably means the Nine Emperors. ] In former times Shen Nung recieved his art from Tai I's youngest son (what does this mean?), but Hwang Ti and Lautze both got their principal doctrines from the primeval prince himself (so Tausim claims the authority of Noah) in as much as he was cognizant of the supersensuous, and especially could fix attention long on one thing, got control of the art and perpetuated his existence. (See F 7. 181, Sü Hung says, I have the doctrine of Tai I. To Hwa speaks of the 'Diluvian doless doctrine? Pau Poh tze and Heuen Lu both say that Tai I swallowed the golden essence and became a spiritual man; (fill). The scholars of Poh (in Honan) wrongly record that Tai I was the

were wrong in mistaking a man for a god.) The Emperor Wu of the Han dynasty was led by the representations of Li Shau Weng, to offer sacrifices to Tai-I at Kan Chuen (甘泉.) But what the Tauists say of Tai-I having the name II, and of there being a Tai-I without man's body has no sufficient proof. There have been books bearing Tai-I's name, entitled the Art of War, Miscellaneous Authors; Yin and Yang; Clouds; Imperial government and Writings of Tai-I. The Art of War and Clouds are occasionally quoted in books, but the Imperial Government and Miscellaneous Authors do not appear after the Han Dynasty. (The prefixing of the character 太 — to the title of a book was, I may affirm, no indication of its authorship, but simply a claim to antiquity.)

The writings say that Hwang Ti went to Ngeh Mei (in Ssu Chuen) and saw the heavenly true imperial man. [The three-one classic says that Hwang Ti rambling about the aetherial terrace beneath the steep precipices of Tsing Cheng mountains, saw there the heavenly true imperial man. But 上清記,能發之四種明料,卷元玉錄, and 抱卦子 all say Hwang Ti went to Ngeh Mei. This fact is very clearly established. Some say that he saw at Tsing Cheng, Ning Feng who sent him to Tai-I at Ngeh Mei].

After making his obeisance, he inquired about the three-one doctrine, (Three-one was originally a term symbolizing the unity of the three races of men—Hwang Ti's question is answered in the text by a page of turbid moralizing so manifestly unauthentic that I will not quote it. But the next paragraph is worth translating.)

"Tai-I's discourse was concerning the affairs of fire, water and the great deep. [Yang Ku Show Tau Ki says Hwang Ti had seen Tien Hwang's True-one Classic, but was not satisfied, and therefore travelled about until he found Tai-I at Ngeh Mei, and asked about the true-one doctrine. The burden of his discourse was concerning water, fire, the brown palace (probably meaning the ark, though the term has been transfered by the Tauists to man's body,) and the great deep, (doubtless the flood)."

There follows in the Lu Shih an essay of more than two pages, asserting the longevity of the ancients, but insisting upon the universality of death and the uselessness of aspiring to immortality. A note says that 120 years is a long life, but that by temperance man may live 1000 years. Further on in the body of the essay the cases

of Woa T'seuen and P'eng Tsu are mentioned, the former attaining 1000, the latter 700 years. The mortality of men is corroborated by the perishability of the material world as shown by cataclasms, which have left their traces on mountain tops and in deserts. essay is exceedingly interesting but too long to be translated. author does not explicitly identify this historical character with the 长 - which he makes equivalent to 太 極 (the great extreme) on the first page of his book. Indeed the section just quoted stands some pages below the Three-Hwang. Yet the repeated assertion that Jen Hwang received the doctrine of Ttai-I, shows that the section is misplaced. The reader should observe (1) The "do-less doctrine" ascribed to Noah-agreeing so well with his Hebrew name, and with the Hindu doctrine of the inertness of Brahm. (2) The allusions to a deluge. (3) The place, agreeing exactly with the traditions concerning Saturn. (4) The longevity which has made a lasting impression upon the Chinese mind; and (5) the name in relation to names current in the West. Those who used the Hebrew language came early to apply the term Baal to their ancestors especially when deified. There were many Baalim, yet one person seems to have been Baal, par exellence. The use of the Chinese word Hwang (2), which as written appears to denote a white haired prince, i.e. a patriarch; is very similar. It was used without qualification of Tai-I. And if we restore to the Hebrew word Baal the middle consonant agin which the English spelling omits we get in Bangal a sound sufficiently near to the Chinese Hwang to prove a literal identity, the Chinese being derived from the Hebrew. The Hindu name Brahm would seem to represent a Hebrew term Baal Adam, corresponding to Chinese Hwang Jen (皇人.)

Still further identity of names is found by taking the full Chinese title  $\mathbf{k} - \mathbf{k}$  A. K. The initial T changes to S in going Westward. Parallel cases are Tien-chu (India) becoming Sindu, Tien-Hia becoming Sinae, Tien Hwang becoming Zervan, and (on the map of India) the ancient Hind Dekel (Indu river) becoming Sind Sagar. The second character, now read I in the mandarin dialect, was anciently read Yat (= Heb. ahad), making these changes the name we are discussing becomes Sayat hwang jen shih, or Saturnus. The Hindoo, Satiavrata and the Babylonian Xisuthrus are doubtless derived from this same root form, but more remotely than the Latin in name. If the reader be sceptical about such etymological identifications, he is invited to study out those already mentioned in these essays, to which others may be added. But to return to the view

advocated by some that Fu Hi and Tai-I are one person, it is an idea which would never occur to any reader of Lu Shih or other We have already seen Tai-I to be a wellbooks of tradition. marked historical person. The accounts given of Fu Hi are more ample. A few points of contrast may be mentioned. Fu Hi lived at C'hen chow in Honan-T'ai-I only appears on the borders of China. Fu Hi leaves a large family, in Honan. He is an active man developing the industrial arts, whereas Tai-I is famous for his quietude. Fu Hi is on all hands said to have died young, about 199; it is said before his father, whereas, Tai-I is as notoriously a long lived man. If we look into the I-king or other philosophic books, we find a broad and explicit distinction between the K'ien Kua (i.e. the great father) and its equivalent F on the one hand, and the sages, represented by Fu Hi, on the other. The sage is not a creator or progenitor, but conserves and promotes the work of heaven. It follows therefore that the identification of Noah with Fu IIi must be given up as utterly untenable.

Since Noah lived 350 years after the flood, the reign of Hwang Ti may be put down at 300 after the flood. His reign was followed quite closely by that of Yau (a full growth of tradition to the contrary notwithstanding) and Chinese history begins. Making the flood 2600 s.c. (as may be done by extending Usher's chronology so as to allow 430 years in Egypt and 480 years from the crossing of the Jordan to Solomon's temple,) there need be no difficulty about the chronology, 2200 s.c. is early enough for Yau Wang. The sum of the matter is that China brings forward an overwhelming testimony to the truth of the Bible, gives us a clue for unravelling the post-diluvian traditions of all nations—and supplies the missing link of Philology. Let the christian thank God and take courage.

#### A RECORD OF THE FAMINE RELIEF WORK IN LIN FEN HIEN.

TRANSLATED BY DAVID HILL.

IN the third year of the Emperor Kwang Sü, there was a strange succession of calamities in almost every Province in China. Waiting at that time for an appointment in the city of Tai Yuen Fu, I saw, from the Peking Gazettes, that there had been disastrous floods in the Canton and Fuhkien Provinces, typhoons in Kiangsu and Chekiang, the plague of locusts in Hoopeh and Hoonan, and that a severe drought had extended over parts of Shensi and Honan to the Province of Shansi, which Province had suffered more than any of the preceding.

Exclusive of the Leu Ngan Prefecture, where light crops were gathered, upwards of 80 Hien districts sent up reports of Famine but none suffered so severely as those in the Ping Yang Fu.

The chief city of this Prefecture, named Lin Fen, having been, on two successive occasions, completely devastated by the ravnges and incendiarism of invading armies, once in the 3rd year of Hien Fung, and again in the 6th year of Tung Chie, these years of continuous drought pressed much more heavily on this city and neighbourhood than upon any other.

It was in the early winter of this year, that I was appointed to the Magistracy of this District and immediately on my arrival, to assume office, I set about raising subscriptions without a moment's delay. My predecessor, Mr. Hü had already opened Famine relief offices, and appointed a central committee, consisting of 10 members, selected from the leading gentry and merchants, to take general management of relief affairs.

On taking over the seals of office, I carefully examined the books, and found that the subscription lists had already been made up, and that the number of famine sufferers at that time receiving relief amounted to upwards of 30,000. After a few days however, the news of relief distribution having been spread abroad, large numbers of persons returned home, and so vastly was the number increased, that it was thought advisable to divide them into two classes, one consisting of the very poorest, and one of those a little better off, and thus the total number, including both those whose names were first entered and those added afterwards, was now raised to 67,761, in addition to

891 Shiu Ts'ai (literati) and 3000 soldiers, who were being supplied with grain from the Government Granary.

Seeing then the overwhelming numbers of those in distress, and the insufficiency of the supply of grain, I called together the principal inhabitants of the District, and night and day I urged them to increase their subscriptions.

The apartments occupied as the central relief offices were the side rooms of the Fu Ch'ing Hwang Miao, (i.e. The city temple for the Ping Yang Prefecture,) where the poor from the city and suburbs and the adjoining villages were relieved, this being the most convenient point. With regard to those in more distant places, seven of the most central villages were fixed upon as relief stations, so that the poor people might not perish on their way to the grain stores, through the long distance they had to travel, the distance between one station and another being only 10 h or a little over.

The plan of distribution which was adopted, was to appoint members of the central committee, to take general supervision of these stations. A day was fixed first of all, on which to supply each person, whose name was on the Relief Register, with a pass ticket, stating whether an adult or a child; the latter only receiving half the amount of grain supplied to an adult, then on the day of distribution, the Headmen were ordered to be in attendance, and to bring with them all the poor of their Village, who received relief, on presenting their pass ticket. It was my practice to take a quick horse, and with only one or two attendants, ride over to the Relief station to oversee the work, and after each distribution, to publish a list of those relieved, and of the amount they received, so as to prevent any "squeezing." I was so constantly occupied at that time in arranging and managing these Relief affairs, that, I had not a moment's leisure, and in the meantime, reports reached me from all quarters, of burglaries and highway robberies, and from the cases reported at my vamun, it appeared that men were going about the country in companies of, in some cases, from 3 to 5, in some, from 10 to 20, and in some, as many as a hundred or more were reported. I therefore requested a brother official to act as my deputy in hearing cases in court, that I might in this way, be free to go into the country with a few soldiers and runners, for the purpose of apprehending these men and bringing them to justice. Besides the 8 or 9 men, who were sized at various times, brought to trial, and sentenced to death, the number of those who were dealt with summarily on the spot, or thrown into prison and starved to death was beyond computation.

At this time, the distress of the people was growing more serious every day. Fowl, dogs, horses, cattle, and everything of the kind was killed for food, until hardly any were left. The roots of the flag rush, growing on the banks of the river Fên, were dug up and conveyed away both by coolies and in carts; as many as a thousand persons or more being so employed day after day. These were then ground up into meal, and sold at above 40 cash a catty; sawdust also, and dried mud, were devoured, any thing in fact that offered the slightest hope of sustaining life, though those who took them did really only hasten their death.

But worse still was the cannibalism reported. The story now is strange and monstrous enough! Several youths in the city made their living day after day, by the sale of human flesh, and when after a while men's suspicions were faroused, they tracked them to an old temple, where they found a coffin, full of human bones, which explained the whole, and thus it came out that, for some time past, they had sold nothing but human flesh. Another case was that of a woman from the Village of Tu Mun living in the Ur Sz Fu street, who, together with 4 beggar-women and two youths spent their time in clandestinely carrying off the corpses of those starved to death in the streets, and when they had brought them home, boiled, and ate them as also the bodies of a boy and a girl they themselves had killed. These were all brought to justice and summarily executed. There were cases too, in which little children were decoyed away and eaten, others in which lone travellers were carried off and slain, indeed the details are all too painful to narrate, for the people were in such distress, and the outlook was so terrible, that as time went on the account only grows more revolting. Men brutally butchered their own kin, mothers devoured their children, elder brothers their youngest, a grandson chopped his grandmother to pieces, a niece boiled and ate her own aunt. The mangled remains of those thus cruelly murdered were brought in evidence to my Yamun again and again. Well may men say that for hundreds of years there has not been known so strange a calamity.

It was a saying among the ancients that "when a country is in a state of anarchy punishments must be severe;" and yet although in the cases I met with, I did bring to bear the heaviest punishments. I could, men rushed heedless on to death, and in spite of the executioner's knife, they went on utterly regardless of law, as though they had no wish whatever to live. Was it that this dire calamity was fated so to be? or was it that we failed to do our utmost to relieve it?

Moreover, the criminals who were charged with eating human flesh, or committing highway robbery and murder, when brought to trial had such a livid, haggard, look, and such an emaciated, skeleton-like figure, so little in fact the appearance of human beings, that it was enough to terrify any one to look at them.

After the winter of the 3rd year of Kwang Sü, when the principal military Temple of Ping Yang, was occupied as the central depôt for the relief grain, carts, horses and camels, poured in one continuous stream, and grain was piled up mountains high. In Lu Chan also, a depôt for the sale of grain, at reduced rates had already been opened, so that some hope was now entertained, that things would at last take a turn, but up to the 3rd month of the 4th year of Kwang Sü, no rain had fallen, and consequently flour had risen to 180 cash a catty, and millet to 4800 cash a teu (= 10 pints) whilst the rate of exchange had fallen as low as 1000 copper cash per Tael of sycee. Thus the price of food was now three times higher than when I first took office here. Oh how can the people survive when brought down to such straits as these?

Yet although the sufferings of the people had reached to such a pitch, Heaven still repented not of the sore distress.

Exhalations from unburied corpses rising up to heaven, pollute the air and so fruitful showers still fail to fall in their season and epidemics spread on every hand, hence the famine was not the only calamity which overtook the people, but the rich even caught the infection of this epidemie, and could not escape the darts of death. Ah me! the poor had already been carried off by the famine, and now the rich are swept away by disease. There surely is no limit to these disasters! Will there really be any of the people left? Pitiable indeed is it to see how both in the city and the suburbs, men and women, who 10 days ago, were begging bread there are now entirely changed, for none of them could last out longer but died off through sheer starvation. As to the corpses which strewed the streets, there could not be less than several scores of them every day, hence a large plot of ground outside each of the four gates of the city, was purchased, as a public burying ground, and myriads of the dead were cast into one common grave; shrouded corpses and scattered bones, thus found interment day by day, and over each of these graves of the myriad dead, small tomb stones have been erected to their memory.

Those who, in days to come, hold office in this District, knowing now how severely the people have been scourged by the Famine, and how difficult it was to do anything to save them, are bound to take precautionary measures for the future.

As to the household effects of the people, they were worth almost nothing at all. Day by day, in city and suburbs, so many were offered for sale that they were like drugs in the market, and any price that was offered would be taken. Ping Yang is said to be one of the most noted places in the Shansi Province; the oldest and most renowned families in the Empire, wealthy merchants, and large traders, are all congregated in the neighbourhood, and thus it comes to pass, that both ancient and modern books and drawings, bells, tripods, and all kinds of valuable curios, were to be found here, but now, through the distress, which everywhere prevailed, all these were entirely cleared out, having been bought up by any common huckster, until of late it has come to be quite a saying that there is not a valuable curio left, and pity it is that it should be so!

Then as regards house property, and landed estates, they could be had for a mere song: in one instance, I heard of a house of three rooms, that was pulled down by the owner, that it was sold for 180 eash; in another instance, a house was exchanged for two or three cakes; in another, an acre of rich land was disposed of for 200 eash. Taking a rough estimate of the whole of the District, there cannot be less than 5/10ths or 6/10ths of the house property destroyed, and the number of Temples, both in the city and on the East suburb, was even greater still. At first private houses in back streets were pulled down, then the shops on the great thoroughfares were clandestinely destroyed. But when the distress was so severe it was impossible to prevent it, though the attempt was made several times.

The extremities to which the country people were brought still more defy description. Villages of 5 or 600 families were reduced to 30 or 40. Others numbering between 1 & 200, now contain no more than 10 or 20. One family, which farmed above 600 acres, and contains more than 20 persons, has perished entirely out of existence, so that there is not even a little child left, and if such was the case with families, which, before the famine, were esteemed affluent and well to do, what must the condition of the poor have been? For with the exception of one corner of well watered country to the South-West where only 1/5th of the property was destroyed, every village you come to, throughout the whole District, is in such a state of ruin, that one-half is covered with the debris of houses, which have been rased to the ground, and if you should see a house left standing in the midst, you will find, on nearer approach, that it is nothing more than four black walls. Then as to the hill country to the West of the River, where there was originally but a scant population, you may

pass through village after village, and not find a single family, until you turn away from the sight, sad and sick at heart.

In regard to the Famine Relief, to none is the Province of Shansi more indebted than to H.E. the Governor Tseng for the petitions he presented to the throne for a Government grant, and for the variety of plans he devised, to rescue the people from starvation during this unprecedented Famine. For example, in Lin Fên Hien no end both of money and of grain was poured in, and yet in spite of this, people seemed to die off just as fast as ever. Fearful indeed, are the judgments of Heaven, when they reach to such a pitch!

About this time, the English Missionaries, Hill, Turner, Richard, and others were entrusted with a large sum of money, and requested to proceed to this Province, and engage in the work of Famine Relief, this was brought about by the reports of sundry Chinese Merchants, who had gone over to England for purposes of trade, and who, seeing that the English people were both wealthy and polite, spoke to them of the Famine in Shansi, and this led to the opening of a public subscription on behalf of the sufferers.

They commenced their work here in the summer of the 4th year of Kwang Sü, going themselves round to the villages to make personal inquiry and inspection, and distributing to each person 1, 2 or 3000 cash, as the case might be. Again in the 2nd and 3rd months of the 5th year of the present reign, they made a second distribution, disposing altogether of upwards of £50,000, a full account of which was forwarded to the higher officials in Tai Yuen Fu. The desire to alleviate suffering, and the feeling of compassion for one's fellow man, is the same all the world over; in the present instance, men from a distant land, touched with generous feelings, braved the dangers and toils of travel, and journeyed myriads of miles by sea, to join in relieving the famishing. How profound then and how long continued must have been the influence of the virtue and beneficence of his sacred Majesty the Emperor, that they should thus be moved by the call of Heaven!

Again in the 4th month, of the present year, Mr. Sun Sung Tsing the present Magistrate of Shang Ho Hien, in Shantung, (who was originally a Tsin Sze (LL.B.) of Kao Ting, in Chekiang) despatched his Secretary, Mr. Shan K'i Sung, also, a Chekiang man, with a sum of money, which had been accumlated by a Society for preserving written paper which society was formed by a few friends, at the time they were studying for their degree at home; to this amount, the above Magistrate added the whole of his own salary, and the leading gentry and literati of the place also contributed largely. It was

from this source that the Tls.3,000, so unostentatiously distributed in this District, was drawn. These facts I communicated to my superior officers in Tai Yuen Fu, and on mentioning the same to Mr. Sun, he said that he had only done what it was his duty to do, and that it was not with any idea of seeking the praise of men, or with any desire that such return should be made him.

Further, in the 8th month, a Mr. Yien Tsoh Lin, and a Mr. Yang P'ei, with 5 others, who had been pressed to undertake the distribution of Tls.300,000, contributed by the leading gentry in the Kiangsu and the Chekiang Provinces, taking the Hien Districts in Southern Shansi in regular order, came to Lin Fen, and distributed upwards of Tls.10,000 in this District. In their plans of work they

were exceedingly minute and particular.

Besides these, several other benevolent enterprizes were set on foot, such as the burial of coffins still uninterred, the dispensing of medicine to the sick, and in fact every plan that could be devised, was adopted and carried out, as circumstances called them forth. In the winter of the 4th year, I opened a subscription list to supply clothing to the poor, and the officials and merchants subscribed altogether Tls. 1000, with which sum, 2000 pairs of wadded trowsers and jacket for adults, and 500 of the same for children were made. These were given away as needy cases turned up, but even with these, there was a good deal of distress, which had to be left unrelieved. As for bones of those who had perished from starvation, they were left, strewn about on the roadways, in all directions. I therefore invited the cooperation of some of the gentry of the place, and, dividing the District with them, I took soldiers and runners, and went myself into the country parts to see to their interment, and within the space of two months, there was not a single one to be seen, I have further to acknowledge the newly repeated assistance of Mr. Yien (mentioned above) so opportunely given, by which I am enabled to carry out some of the above projects, for which my own resources proved insufficient It is said that in times past, a certain scholar, named Lü Sin Wu, was in the habit of saying, "There's not a good man to be found anywhere." Painful indeed, and odious, are such words as these! For why should any man, because of his own closefisted stinginess, which renders him unwilling to part with a single cash out of his own abundance, for the benefit of the distressed, turn round in this way and malign to death every one else in the world; what can such a man think of himself I should like to know? For, considering the strict integrity and public spirit of the above gentlemen, whose one idea was, saving the lives of their fellow men, we may even compare them to Hü Yung, that virtuous scholar amongst the ancients, who disposed of all his property for the relief of the poor, or to Su Mei San, who contributed 3000 acres of his own fertile land, and thus saved innumerable lives. And do not these men, who have laboured in the Famine Relief rival those ancient worthics?

On my first arrival in this city, it was commonly reported amongst the people, that the rats had all decamped to other places, but in the summer of the 5th year of Kwang Sü, they suddenly appeared in such numbers, that no one could tell where they came from, and they multiplied to such an extent, and devoured so much of the standing corn, as to merit the name of the plague of rats, for in the houses they would not only eat up all the grain, but they even attacked the clothes, or anything else they could get at, and in open day they hardly tried to make their escape. Then if you wished to find a good cat to catch them, there were very few indeed to be met with, for they had almost all been eaten up during the famine, so that young kittens came to be prized like precious jewels, and as much as 1400 or 1500 cash was given for a single one, and even at that rate there were very few to be had.

But besides this, there was the further plague of wolves, which suddenly appeared, and that in such numbers, and to the injury of so many persons, that Official Proclamations were issued, offering rewards to those who would hunt and capture them; -thus as though the sufferings from the Famine were not enough, these additional disasters overtook the people. I have further to record that from the winter of last year, right on to the spring and summer of the present one, no rain had fallen, I therefore went on foot to the cave of the Ku Yi Sien to pray for rain and there erected an altar, when suddenly a youth, named Tan K'in, who reported himself as coming from Tsun Yi, in the Province of Kwei Chow, made his appearance in the district, affirming that he had got possession of a secret form of prayer for rain, which had been handed down to him, and that he would guarantee an abundant rainfall within 7 days. I was somewhat surprized, but gave orders that his plan should be tried, and on the 6th day above 2 inches of rain did fall, and on the 7th sure enough, there was quite a heavy shower, so that now for the first time, throughout the whole of the district farmers were able to sow their grain. But after all these years of drought, the land lying waste was so extensive, and labourers so few, that 3/10ths or 4/10ths of the district was simply a barren waste, all overgrown with weeds, and this although the Imperial Grace had again and again made liberal grants of seed-corn, horses and oxen, in answer to the Governor's repeated repesentations, for the fact is, a large proportion of the people really had not the means to cultivate and sow their lands. In regard to this matter, schedules have recently been printed and issued with the request that inquiry be made as to the present extent of uncultivated land, and the result so far, is that including both the original waste land, and that recently left so through the famine, there is between 1,400,000 and 1,500,000 acres; this inquiry will shortly be completed: in the meantime, I have received appointment to the Magistracy of the Tso Yuen District, and hence shall not be able to see it through, a matter which I much regret. My earnest desire therefore, is that my successor will enter into the benevolent purposes of His Imperial Majesty, and the kindly intentions of the Governor, by devising and carrying out further plans for the relief of the people, and that thus my highest hopes may be realized.

With regard to the Local Subscriptions towards the Famine Relief, the total amount, excluding those still unpaid, whether entered in the subscription list of the District Magistrate, or other miscellaneous ones, is Tls.41,300 odd. In addition to this amount, Tls,7000 was receive from the Famine Relief Committee in Tai Yuen Fu,

making a grand total of Tls. 48,200 or a little more.

Besides this there was the grain supplied by the P'ing Yang Fu grain depôt and that received from the branch office at Liang Ma amouning in all to 13,270 piculs. The first arrival of this grain dates from the 10th month of the 3rd year of Kwang Su, and it was continued on until the end of the 5th month of the 5th year, when distribution both of grain and money ceased.

The name of the relief stations in the country are as follow,—On the East of the river, Ta Yang, Hien Ti, Tung K'ang, and on the West Lung Sze, Liu T'sun, Tien T'sun, Ho T'sun, and the names of the committee of management are the following,—Shen Yu Shan, Sü Kiai P'ing, Chang Pang Hwa, Chia Lien Ch'ing, Kang Lien K'o, King Ling King, Tso Ting Kai, Li Ting Ching, Chang Yang, Ch'an Koh Ling, Sü Chung Ling, Wang K'ang, who represented the Gentry of the district, and Hung Meu Yuen, Teh Chang Ho, Ta Yiu Hing, She Shang Yih, Yung Ch'ing Tang Jeh Hing Tang, the Merchants.

This record was prepared by Tsiang Lien, the sub-prefect of the Tso Yuen District, and acting Magistrate of Lin Fen Hien. It was revised by Chang Ngan a Kü Jan (Provincial Licentiate) of the year Yeh Yiu, and a candidate selected by the board of Civil Office for the post of District Magistrate.

It was correced by Sü Kiai Ping, a Kü Jăn of the year Kăng Wu, selected by the Board of Civil office for the post of District Magistrate.

It was collated and examined by Wang Yuh Tang, of Ptoo Chow Fu, a literary graduate of the year Kw'ei Yin, and expectant Magistrate of an independent department.

It was transcribed by Shen Yu Shan, a Ku Jan of the Examination by Imperial grace, in the year Yih Hai, selected by the Board

of Civil Office for the post of District Magistrate.

This stone was auspiciously creeted in the 12th month of the 5th year, Yi Meu, of the Emperor Kwang Sü of the Ta Tsing Dynasty.

The characters were engraved by Le Sze Yuen of the city of

Tsih San.

#### NONGOL STORIES.

THE RECLUSE.

By Hotnos.

WHEN the Mongols want to encourage any one in a life given up to the pursuit of the higher things of their religion, they sometimes tell the following story, which is, of course, the popular version of one of their multitudinous religious legends.

A lama once gave himself up to meditation, prayer, and study, on a mountain side. For three years he prayed assiduously, hoping that Borhan would reveal himself to him, but the three years passed and no vision came. Disheartened, worn out, and impoverished, he quitted his mountain abode to return to the haunts and occupations of men. On his way he came to the foot of a precipitous hill of rock, where he beheld a man sawing away at the hill with a hair. "What are you up to?" asked the lama. "I am going to saw through this hill" replied the man. "What" said the lama, "with that hair! It is impossible!" "Ah no" said the man, "it is not impossible" "patience and perseverence will enable me to cut through this hill with this hair." At this the lama wondered much and turned away musing thus :- "This man is content to sit and work away at "the hopeless task of sawing through a hill with a hair. I should "not then be discouraged. I have striven for three years to have " a revelation of Borhan and am discouraged because I have not "yet succeeded. Compared with this man's case my three years are "nothing. I am ashamed of myself for being discouraged. Ill go " back and try for other three years."

Back he went and had another three years trial, with all its many hardships, and still no revelation. Again discouraged he gave up the attempt and set out to return to the world. On his way he come to a hill where he saw a man with an enormous cauldron, into which, every now and then, a drop of water descended from a rock.

"What are you doing?" asked the lama. "Filling my pot "with water," said the man. "What" said the lama, "fill such a "pot with a stray drop of water that falls now and again?" "It's "a slow process," said the man, "but it will fill in time."

At this the lama wondered, and mused thus:—"I have spent "six years striving for a revelation of Borhan, and am discouraged because I have not got it. If this man can contentedly wait till his pot is filled by this slow process, I ought not to be discouraged because I have waited in vain six years. I'll go back and have another three years at it."

Back he went, three years passed, and still no revelation. Utterly disheartened, he gave up the whole thing finally, and took his way back to the world. At the foot of a mountain he saw a poor female dog covered with sores which swarmed with worms. The lama stopped and considered what he was to do. If he freed the dog from the worms and cast them on the ground they would die. If he did not free the dog it would die. In this dilemma he conceived the idea of giving half the flesh of his own thigh to the worms and half to the dog. He just in the act of doing so, when, above him there appeared a glory and an apparition—it was Mitra Borhan appeared to him at last! Looking towards the dog—it was gone; it had only been an apparition.

Mitra asked the lama who and what he was. The lama complained, that though an earnest seeker, he had been left in the dark and without any vision or revelation for nine long years. Suddenly the splendid dress of the apparition changed in appearance and Mitra said "Foolish man that you are, I have never been more than two "inches from you all these years. Look, don't you see how your "spittle and snuff have bespattered all my robe?" Thus spake Mitra, and the lama suddenly and at once attained to the status of Borhan.

#### THE GOOD KING AND THE BAD KING.

WHEN the Mongols wish to encourage virtue and discourage vice they tell such stories as the following.

There was a good king who was liberal to the poor and to begging lamas. He was liberal to every one and gave away so much that latterly he had little left. He had one only son whom on his death-

bed, he instructed to follow his example and do as his father had done. As long as he had anything at all he was to be careful to give to those who had nothing.

The father died and the son succeeded to the kingdom. His inheritance was a poverty stricken one, and, by following his father's precepts, the young king was soon reduced to the most abject poverty. His father's instructions were explicit. "If you have a yard of cloth " and meet a man who has none, give him half. If you have two " cups of millet and meet a man who has none, give him one." Following these instructions the young king had at last only ten eash left. A begging lama come and to him he gave five cash. Having now only five cash left, he proposed to follow the fortunes of the begging lama. The lama was well pleased and the two set out together.

There was a bad king who by continual oppression and robbery had amassed great wealth. He had three sons, and, on his death he charged them to continue his policy of robbery and oppression. He had grown rich by it, and by it they would keep rich, so their father had done. They followed their father's advice and example

and kept on increasing in wealth.

The poverty stricken son of the good king, following the fortunes and hardships of his master, arrived at the court of the three sons of the bad king, and was an object of curiosity and scorn to them all. They said among themselves "Our father was right to warn us "against the policy of the king whose son is now reduced to the "state of a beggar." So they called their father wise and themselves happy. Meanwhile an idea struck the youngest, and he said to his two elder brethren: suppose I join the lama for a lark, and "travel with him to see the suffering of the penniless king! Do you "approve or disapprove?" "Capital," they said, "by all means "do so, and came back and tell us all about it, that we may divert "ourselves with the story of his sufferings." So the youngest brother joined himself to the lama, and the party of three, the lama and his two disciples, set out on their travels. They had the usual hardships and consolations of such a lot? hunger, and thirst, and sore travel; eating, drinking, hospitality, and rest. Finally they came to a great mountain at the foot of which was a single tent poor, ragged and black. The only inhabitants of the tent were two old people. There the travellers put up and rested. The old people having no children of their own, begged the lama to give them one of his scholars. The lama ordered the son of the good king to remain. To this the youth would not agree. He had given himself up as a scholar to his master, and from his master he would not part on any

account. The son of the bad king, tired of the roaming life consented to remain there, and leaving him behind, the lama and his disciple began to ascend the mountain. They had already gone a good way when the lama said: "Ah, I have left may rosary in the tent, it is "on the west side, go you and bring it, don't enter the tent but stand "a good way off outside and call for it."

After awhile the scholar returned to his master trembling and pale. "What's the matter?" asked the teacher. The scholar "replied, oh I saw the old man and the old woman transformed into "horrible creatures, sucking the blood of the son of the bad king." "Just so" said the lama, "he came here to see your distress, and in "place of that you saw his."

Arrived at the top of the mountain the lama said, I "must now go away and leave you." The scholar was in great grief and begged his teacher to wait and teach him something before he left. The teacher consented and spent some days in instructing his disciple, teaching him, among other things, the art of flying.

After he had made good progress in the art of flying, his teacher " said: Go away there to the eastward, see what that is and come again." The disciple went and saw. It was huge place, colder than cold, in which people were being frozen hard, then broken across, this process being repeated unceasingly on the same persons. Among the sufferers he recognised the bad king being put through his tortures. "Fly away now in the other directions," said the teacher, "see what "that is there and come." The disciple went and saw a place full of trees and green grasses, and flowers, and fruits and delights. He also saw his parents, seated in yellow sedans, borne along in state, followed by a crowed of adoring lamas. He called to his father but he would not regard him, he addressed him but he would not answer. He recognised them well enough, but they would accord him no token of recognition, so, having, waited till he was satisfied with seeing, he returned to his master. "Yes," said the lama, "you have seen your parents enjoying the reward of their virtuous and meri-" torious life on earth. For their good deeds they have attained to "the state of Borhan, and are enjoying the happiness you saw." "But why," asked the youth "would they not recognise me nor " speak to me." "Because" said the lama you have not yet changed "this body of yours." Thereupon the lama left him. The lama was not the mere begging priest he seemed but Sakyamuni.

#### IN MEMORIAM

THE LATE MRS. EDKINS.

By J. Durgeon M.D.

MRS. EDKINS, the wife of the well known missionary and sinologue, died at Peking on the evening of December the 11th, 1877. She was born at Eaglesham, near Glasgow, on the 26th March, 1833, and was therefore only 44 years of age at the time of her death. Her family, of whom there were one or two sons and several daughters, removed early to the great commercial capital of Scotland where her father was a well-known citizen and conspicuously by a tall and manly The family belonged to be United Presbyterian Church and sat under the ministry, first of Dr. King and latterly of Dr. Calderwood (now professor of moral Philosophy in the University of Edinburgh) the ministers of Grefriars church. Mrs Edkins took a lively interest in all matters connected with the church and became lady superintendent of the large and flourishing Sabbath School in connexion with it. It was from this school she was transferred to mission work in the capital of far Cathay. During her last two years at home she was actively engaged in teaching Alexander's Her cousin the wife of the School, Duke-Street, Glasgow. Rev. Dr. Williamson, of Chefoo, (then of Shanghai) had preceded her as a missionary to China, and through her she alternately became acquainted with her future husband and sphere of labour. She left England in the autumn of 1862, and was detained in London, just previous to sailing, by an attack of fever. On her recovery, she sailed on the "Min" via the Cape of Good Hope, the common route in these days to the east, in company with Mr. and Mrs. Laughton, of the English Baptish Mission, Chefoo. (Mr. Laughton after labouring most energetically for several years died, at Chefoo, in the spring of 1862). The small coasting steamer Island Queen (now a Chinese gunboat) in which they sailed North from Shanghai, was nearly wrecked in Chefoo harbour, and Mrs. E's life was placed in peril. Great credit was accorded to her for her calmness and presence of mind in the midst of such danger. She reached Tientsin, at the end of March, 1863, and was married by the Rev. H (now Dr.) Blodget, on the 9th May, to Rev. J. (now Dr.) Edkins, who was then labouring at Tientsin, having pushed North from Shanghai after the cessation of hostilities in the last war, and first at Chefoo for a short time, then at

Tientsin and finally at Peking where he has laboured so energetically and successfully as an honored missionary of the London Missionary Society. At this time the capital had no representatives of the protestant mission. It had been opened by treaty to the residence of ministers of the treaty powers. Dr. Edkins, while stationed at Tientsin, and waiting for the favorable moment to push towards the capital, paid several visits there. On the first occassion, in company with Dr. Blodget, he did not venture, in fact was not permitted to enter Peking, but took shelter in the very monastery, at the western hills, where the present writer is jotting down these facts. Dr. Lockhart, also of the the London Mission, had preceded Dr. E. and from his connexion as Surgeon to the Legation, was the means of opening Peking to missionary residence and labour; having founded at the same time the hospital, still existing, in connexion with the London Society. Immediately after their marriage, Dr. and Mrs. E. started for Peking and resided with Dr. L. at the old hospital adjoining the British Legation (now included in the Legation proper). There they were joined by the present writer and his wife in March 1864, also from Glasgow. They, too had come North in the same little coasting steamer and had experienced a severe N.W. gale towards the end of 1863, which completely debarred them from entering the river at Taku by reason of ice. They were obliged to winter at Chefoo, and did not reach the capital till the end of March. Dr. L. was thus relieved and at once proceeded home. A daughter, Lizzy, was born to Dr. and Mrs. E., on March 18th, 1864, which lived only 22 months. A mission chapel was started in No 2 Lane about & a mile distant and there Mrs. E., early began to interest herself among the women and girls, ably seconded by Madame Morache, the mother of the physician to the French Legation, a wonderfully active, philanthropic and good Christian lady. They had a woman's meeting every Sunday. Some girls and women gathered round them and the nucleus of the future school with which Mrs. E's name and labour were henceforth to be so intimately connected began here, in the person of a girl, who personated a boy, in order to take advantage of the school for boys already established by Dr. E. At this time the writer opened a dispensary in connexion with the West Chapel in Mutton Lane, and large members of patients flocked to the new dispensary. The evangelist in charge was able to gather, partly from among the patients, and partly from among friends and neighbours a very large congregation of women. Mrs. Edkins and her husband went there every Sunday afternoon, the one preaching in the street chapel to the men, the other in the back building talking with the women, and medical work

was attended to in the side house. This kind of work was carried on for several years with more or less activity, until gradually by the death of many of the leading members, catcehist, etc., at the West, and finally by the departure of Mrs. E. for England, the work ceased and it was not till after a considerable interval that a suitable chapel could be secured on the West great street. Numerous tablets put up at that West chapel testified to the gratitude of the people. In Dr. Mullens' report of the China mission, Dr. Edkins is pictured as preaching the Prodigal Son, to this large room-full of women gathered about Mrs. E. This work, especially in the summer, and in a crowded room, after a rough cart ride of 3 or 4 miles and as many back again, over rough roads, was no light task. During the first two years or so Mrs. E. rode frequently on horse-back to her work. This was one of her grand features-resolute determination, and undaunted courage to go through and face any kind of work. After their return from their well-won furlough, Mrs. E. resumed the same kind of work at the new chapel, and carried it on till obliged to leave Peking for home for urgent surgical aid. Her last public effort and one undertaken only three days before her departure was to meet with the women at the West, when every movement in our springless carts must have given her intense pain. It is said that on her return on this last occasion she stopped and spoke earnestly with a group of men near one of the palace gates. But not alone was the West chapel moved into a more public locality, the mission hospital was also removed to more commodious premises in the autumn of 1865, and a school was not long hereafter established at the new premises. A converted Mahommedan took charge of the girl's school, a brother having charge of the boy's The mother became matron of the former school. The girl's school teacher turned out to have been addicted to opium and this was fatal to his usefulness and Christian character. Upon his dismissal the school was discontinued for a short time. But this adjunct had been found so useful to the mission and a centre for the women coming to church, and a nursery for wives to the young male converts that efforts were put forth to resuscitate it. A reading woman was finally secured. She appeared at the hospital one day with a person suffering from cataract, and negotiations were begun which resulted in this woman with her promising daughter becoming school mistress. She had been formerly employed in reading novels and plays to ladies in the houses of the wealthy Chinese. Many of the early pupils are now married to members of the church, one, to one of the preachers, another to one of the dispensary assistant ands so on. A drawing of the school appeared in one of the illustrations of the London News,

from the pencil of Mr. Simpson the artist, sketched while here during the festivities attending the marriage of the late Emperor. So anxious was Mr. S. to get a glimpse of the chair that night as it passed into the palace with the young Empress in it, and it being forbidden to appear on the line of route, Mrs. E. secured permission to visit a shop en route where they spent that night. Mr. S. has acknowledged Mrs. E's kindness and energy, in his book "Meeting the Sun." Mrs. E. did similar kind offices to Mr. Thomson, the author of and Illustrations of China its people. The views in the last volume of Chinese and Manchu head dresses, marriage garments etc were all provided by Mrs. E. from girls in the schools and the back ground represents the rockeries in her garden. These too, are but samples of her self-sacrificing labours of love to assist friends and visitors. She herself wrote an interesting account of the Emperor's marriage which appeared in Leisure Hour in 1873. Her second daughter Sarah was born in October 1867, but she two was short lived, having died in April of the following year. The two children are buried in the British cemetry and she herself planted a mimosa at the head of each of their graves and she proposed to erect a stone with the simple inscription "Our children." About a month before she died, she expressed a wish to be buried between them, which wish was carried into effect. Her third and only surviving child-Isabel-was born in June, 1871.

Mrs. Edkins, left Peking in May 1873, on her return to Scotland. She joined her husband at Shanghai. He had preceded her a month, having left the capital in company with Dr. Legge on a visit to the birth place of Confucius. The writer will never forget the parting that then took place. The entire church and schools had assembled to say good bye. It was a grand sight. The whole assembly was moved to tears. Mrs. E. attempted to say a few words but she broke down. She took an affectionate adieu of each of them and we escorted her out of the city. At the city gates other members of the church were met to take farewell and after all had left but myself, she wept like a child. She never could have believed that the Christians could have exhibited so much feeling. She felt a yearning love for them and a strong desire to return and not go home at all More than once on the road to Tungchow, and on the river, and again on the occan, her heart went back to Peking and she longed to have the women and children round her. She expressed her regrets if ever she had spoken harshly to them and she resolved if she ever returned to her work to love and trust them more thoroughly and to do more for them than she had ever before been able to accomplish.

The writer on taking his departure two years afterwards had pretty much the same experience and amidst tears and sobs and long drawn sighs, he left the compound hearing nothing but kwai hwei lai, kwai hwei lai, come back quickly, come back quickly. On leaving Shanghai, Dr. and Mrs. E. visited Japan, and then crossed over to America, where several months were profitably and pleasantly spent, partly in visiting objects of interest and friends, and in holding meetings chiefly in Canada in relation to mission work in China Here Mrs. E. began her addresses which she followed up in England and Scotland, which won her golden opinions and were so much relished by the ladies and Sabbath schools she had the honor of addressing. Mrs. E. had a very slow passage in the winter season, of 19 days, across the Atlantic, some accident having occurred and great anxiety was felt at home for the safety of the vessel. Dr. E. followed by a succeeding steamer and both nearly reached the shores of old England together. They were at home in Great Britian a little over two years and were all that time busily employed in missionary deputation work, for the Society, in various part of England, Scotland, Wales and the Channel Islands. Those who followed in this sort of work can testify to the high estimate formed of both Dr. and Mrs. Edkins, of the interest in mission work among Chinese women elicited by Mrs. Edkins' spirited addresses and still more interesting and entertaining conversation. She was instant in season and out of season, travelling by day and night, one day in London, the next in Glasgow, and on the following day back in the metropolis again, holding meetings, forenoon, afternoon and evening, answering letters, attending ladies' committees, bazaars, etc., and carrying on a voluminous correspondence all over the Empire on female work in the East. Wherever she spoke she drew great numbers and kept them rivetted for hours and hours together—the audience often rising and asking her to go on. Her theme was mission work among the women and children of China. Through her representations and the interest in this subject especially among friends of missions in London and Bristols is due the formation, previously however seriously entertained, of a Ladies' Committee or Auxiliary in connexion with the L.M.S. She took home with her many articles of interest from China, illustrating the customs manners, and trades of the people, and samples of embroidery, etc., of the girls of the school and thus an interest was excited which made her addresses and meetings popular, interesting and instructive and which resulted in large addition, to her funds for the support of the school. So much was this the case that on her return to Peking in 1876, she was enabled to purchase a small property

adjoining the mission compound and her own house, on the East, to erect suitable premises and to carry on the work most efficiently under her very eye. She found certain friends and Sabbath schools throughout England and Scotland who undertook by means of collecting cards, bazaars, etc., to support one or more girls. The cost of the maintenance and clothing of a girl per annum is \$30 including all expenses.

Just a year after her return and in the midst of her various works of usefulness, a malignant disease which had existed for several years previously in an incipient condition and which in England was not thought to be serious, suddenly grew with great rapidity, and for the treatment of which she was advised to return home at once in the hope that a surgical operation might extirpate the diseased growth and give her a better chance of recovery. This was a sad blow to all her hopes of work and within a very few days she had to break the sad news, bid farewell to friends native and European—arrange about her school and general work among the women, put her house in order and arrange for her only daughter being left behind with one of the English missionary ladies. These were trying days but soon all was accomplished and she cheerfully submitted.

The writer was not at the station when she left but he can imagine the feelings she must have had and those entertained regarding her in Peking—the loss of a directing head to the church and mission—a mother and a friend to the foreign community. Mrs. Collins has given us a most charming appreciative and discriminating view of her many sided character,—her wide sympathies, her nobleness of heart, frankness, liberality and hospitality and of her great devotion to her work, in Woman's Work Vol. I. No. 2. "The scene was most distressing when the time came for her to start. The garden was filled with weeping women and school girls, and many of the church members".

Her husband accompanied her to Shanghai. Here she wrote on Apirl 21st, to the writer her last letter—nearly all taken up with proposals for the welfare of a young girl in which she was deeply interested and she adds "I came down here two days ago on my way home. All I could say could not induce the Dr. to change his mind. I had only two days to pack up, arrange all my affairs, public and private, and be off. Bella I left in Mrs. Collin's care. Every one did much to help me and sympathize so with me, that really I had much to be thankful for. It was a trial to tear up the roots once more and go forth. I shall never forget these two days. Numerous friends here have offered their kind services . . . . We

were not allowed to stay for Ying's ordination. They made Mr. E. go with me so it was a grief to us both. We have 20 girls in the school: Love to—especially—We did feel for her and I wanted to write her to say so but thought it would trouble her. How short is this life and how many are the trials we are called to pass through? We need them all, not one too many. Grant that they may lead us straight to Himself. Before she left Peking, Dr. Bushell wrote "Mrs. Edkins has been of invaluable assistance in superintending the preparation of the diet and the nursing of

the poor patients in the hospital."

At Shanghai the growth had attained such dimensions and was increasing so rapidly that it was considered advisable to operate there as giving almost the only hope. The first operation was apparently successful, but after a time, a second was deemed necessary. Her strength was much diminished and the approach of the hot season rendered a change to Chefoo advisable. She was three months in Shanghai, and the summer was spent at Chefoo in the house of an ardent friend, where she experienced every comfort that forethought and love could devise. The disease gave her much trouble and measures do not seem to have been taken to make her position comfortable and pleasant to herself and friends. In the beginning of autumn she moved north-wards to Tientsin, on her way back to Peking or home as she was accustomed to express it. She felt now that her recovery was hopeless and she had a longing to die in the midst of her work, and her girls, and be buried beside her children. She remained at Tientsin in the kind care of the friends of the Mission there awaiting the arrival of the writer to proceed to the capital. At Tientsin hopes which proved, however, ill-founded had been held out which rejoiced her friends, but it was perfectly well-known that the affection was incurable and was fast undermining her constitution and bringing her to the grave. She was much reduced and was unable to move. She was carried on board one of the little house boats on the Peiho, and Peking was reached on the third day after starting. She bore the journey well and the old home and familiar faces seemed to refresh her a little. She reached Peking on the last day of October 1877, and survived, amidst much suffering but with great patience and resignation until the 11th of December, as already stated when she quietly fell asleep in Jesus. The ladies of Peking, both missionary and otherwise, were indefatigable in their attentions to their sick friend. Everything was done that love and skill could devise to make her comfortable and to smooth her pillow.

One Sabbath evening shortly before her death when her end was supposed to be not far distant, a missionary well-known for his deep sympathy and Christian love, happened to be the preacher of the evening and who had taken for his text "who is this that cometh up from the wilderness, leaning on the arm of the beloved" Sol.-Song. VIII. 5. made the following remarks which are so sweet and appropriate that they are thought worthy of insertion here. He said "For a decade and more of years I have been watching here a Christian pilgrim coming up through the wilderness and leaning on the arm of her beloved. I have seen her when her heart sang songs and I have seen her when the thorns pierced her; in her jubilation and in her moaning. Twice buds of promise came swelling her heart with joy and hope as scarce any but a mother knows, and twice these buds were nipped just as they were blossoming into beauty. Death came and stood between her and the sun and the world grew black and chill, a place to long to be out of, not to live in. I have seen her in her joy when some whom she had taught, had been persuaded to leave the old wildnerness life and follow in her footsteps with their arm too resting on the beloved. I have seen her in grief-how well we know it who have done the same work-when those to whom she had given her best love and her best work, her very life blood sometimes turned back and were held the willing captives of Satan and of sin. I have seen the sunshine and the shadow upon her face which was an open book to her friends. I have watched the smiles and tears in her voice. But she had the most of sunshine and of smiles in sickness or health, in gladness or grief giving always comfort and help to others.

What buoyant hope, what healthful inspiration what earnest activity, what faithful love have been hers. I have thought of her much during these past few months. Who among all the circle of friends here could be missed as she will be missed. Those for whom she has lovingly laboured will miss her, young men to whom she has given helpful sympathy will miss her. Would to God they would learn to follow her Saviour and catch the spirit of her life. A large circle of friends from different lands will miss her. Chinese Christians young and old rich and poor, male and female will weep over her. And many others who may not have learned the secret of her love; will have tears for her. What a large place she has filled, and when she lays down her pilgrim staff and arrives at the home of her beloved what a vacancy the loss will make.

Pardon me, my dear friends, if these words seem untimely and anticipatory. When last night, friends came and told me that her

pilgrim journey was almost done and her feet seemed to stand hard by the gates of pearl, for a while I could scarce think of ought else, heaven drew near to my thoughts, where even now the hills are ringing and the gates uplifting. This side darkness and weeping, but that side singing and glory. Such is the end of the pilgrim life, out of darkness into light, out of weeping in to singing, out of death into life. Nearly all the foreign residents in Peking attended her funeral. Most appropriate services were held at the house and at the cemetery. All the school girls attended in Chinese mourning with many of the women and members of the church, and outside native friends." The girl's sang most sweetly "My faith looks up to Thee." There was not a dry eye to be seen. The poor Chinese gazed into the grave and broke out with the wildest lamentation and wailing.

A suitable tombstone has been erected with English and Chinese inscriptions, to mark the spot where rests the remains of this highly respected and deeply lamented servant of Christ. Two years after her death her only remaining child, had joined her mother in the realms of bliss. The mother had her wish gratified. She lies buried between her two eldest daughters and the third is interred in the same grave with herself.

During her last illness and shortly before her deat'i, when her mind was unclouded, frequent conversation was held with her in regard to her state and prospects. The writer is indebted to her husband for some of the following remarks which were made. She was asked if her thoughts were resting on Jesus, to which she replied, "Yes Jesus, I rest in Jesus." When a lady visitor asked her, Is your trust in Jesus, she said "That has long been a settled thing with me." When asked "Can you be resigned to what appears to be the will of God?" Ans. "I must be resigned." In what place is it best to be? Ans. "I know where you mean, in Heaven." Again, asked, Are you trusting in him who conducts us there? she replied, "Yes, in Jesus. I see him, there he is pointing to the foot of the bed on the left." What is he like? "What is he like?" she said, "He is Jesus-like."

The school girls came to see her. She sent for them rather early in the morning. They were not quite ready. When they came she advised them to be careful about getting up early, because they would secure time to look at the chapter to be read at morning prayers before hand; also she said, "Be sure to love Jesus; also, Read the Bible much." Mrs. Collins asked her, Can you keep your thoughts on Jesus? She replied quickly "Yes, all the time, but I cannot talk about it as some do."

One Sabbath when very low and hardly expected to pass the day, the school girls came and standing on the verandah outside where she lay, for she had her bed moved into the drawing room for cheerfulness and in order that she might see the garden and the school, sang most beautifully "Safe in the arms of Jesus," "Land of the Blest" and the "Great Physician," hymns with which they are so familiar. She enjoyed hearing them and spoke warmly of it and then added, every one should pray, that none may be lost. Her favourite Psalms were the 23rd and 103rd. In the new Testament the 14th of John was a favourite. She sent kind messages to all the Christians both those she knew and these she did not know.

Ying Shau Ku, the native Pastor, on the Sunday after the funeral in his sermon confessed his own great obligations to her for his first acquaintance with Christianity. It was the girl's school as organised and conducted by her which he first heard of. Herself, and the school awakened his interest and this brought him to the chapel in the hospital as an auditor. When afterwards he became baptised and ultimately pastor of the native church, be felt that it was Mrs. Edkins by her school and activity that led him to the Gospel.

She was fond of hearing the hymns "Abide with me," "Nearer my God to Thee" and "My faith looks up to Thee" read to her. She was much struck with a verse in a hymn for sick persons:—

Cast as a broken vessel by
Thy will I can no longer do;
Yet while a daily death I die
Thy power I may in weakness show;
My patience may thy glory raise,
My speechless wee proclaims thy praise.

Her own exhibition of patience in her suffering was very remarkable. She would have been glad to have lived a few more years, "but" she said "it is the will of God and I must submit." She drew an argument for resignation from the fact that "we live at the best but a few years" as shewn in the 90th Psalm a portion of the divine Word which she liked to have read to her.

In the early part of her illness she had some doubts, which later were entirely taken away. One day the words were repeated to her, "Fear not little flock, it is your Father's good pleasure to give you the kingdom" She remarked, "Ah! yes, but I sometimes think it will not be for me." When asked what should hinder, she said, "my sin." It was added "the Son of God is mainfested to take away sins." There seems to have been a cloud occasionally as in this instance over her hopes. But it passed away. Latterly she had no such check to joyful confidence in God. Her trust was calmly fixed

on Christ alone and there was apparent in her no self-confidence. Then she would say, Oh! Lord how long! come quickly! come quickly!

The interests of her girls' school were much on her mind. She suggested various things in regard to its management. Her great desire was that a lady should be appionted from home to the station who might take charge of the school.

Her affection for her little daughter of six was strikingly shewn in the fact that when speaking to her in short sentences, she seemed to escape from the deliruim which seized on her during the last month of her illness. She spoke to her with special plainness and deliberation, giving her good counsel.

When near the very end and when Mrs. Hendersen of Tientsin, who kindly volunteered to accompany her to Peking, and who undertook the charge of nursing her, repeated "Rock of ages" to her she repeated the words "hide in Thee" "hide in Thee." In the latter part of her illness, she was usually, when asked if she felt happy, ready to reply "yes quite happy."

Suitable memorials of her appeared in several Chinese religious papers from the pens of various members of the native church here. The present hasty and imperfect sketch was written shortly after her death but was thrown aside unfinished, and press of work, an attack of fever, and multitudinous other engagements, prevented its publication at the time when the great loss, sustained by the mission in China was perhaps fresher in the memories of most. It has been felt by not a few that some notice of one so gifted and useful, should not be left unrecorded and although now over two years since her death, her work and memory are still so fresh in the minds of many, that it may not be deemed out of place to put on record these few desultory jottings.

We shall conclude this notice with five short quotations from letters of friends, who wrote condoling with the bereaved husband.

One who saw her but once and then only for about a minute, writes thus:—"the warmth and cheerfulness and bright, happy expression of her face, which I then observed during the very brief time of meeting, impressed me much and I have at times recalled that brief meeting with no little interest."

Another says "she was a noble women." Another writes "I always felt better for having met her and seemed to receive new impulses to labour more faithfully when hearing her speak of the work that so much filled her heart. I am sure others have also been helped. She will live in many memories in China no less than at home outside of her near relatives and friends."

A fourth writes "we must ever think of her as a noble example of devotion to the Master and of triumphant conflict with difficulties which would have vanquished a zeal not kindled by a divine hand. As was her fight of faith below so is her song of victory above."

Another referring to the great sufferings in which she was sustained by an unseen hand of love says—"But for such divine succour, her physical strength might have endured but the soul would not have been able to show its triumph over the body so marvellously as she was permitted and enabled to do. Her patience, her trust in Christ, her self-renunciation and other Christ-like qualities would not have shewn forth as they have done. She did much in her life to glorify God but in her death, too, she has glorified him in a way that few would be able to do."

## PROTESTANT MISSIONS'IN THE CHEH-KIANG PROVINCE.

BY REV. JOHN BUTLER.

CHEH-KIANG although the smallest of the eighteen provinces, is in respect of its population, the products of its soil, and the industries of its people, among the first in the Empire. It is famous also in Chinese annals, as the theatre of some of the most important events in the history of the nation. The renowned emperors Yaou and Shun, who reigned more than 4000 years ago, were either natives of Cheh-kiang, or lived within its borders, and their lives are commemorated in local traditions and names, the river between Ningpo and Yü-yiao is called after Yacu, and the farmers around Yü-viao like to tell of the illustrious Shun, who once worked on his fathers farm in the neighborhood and from following the plough, was called to guide the helm of state. His near successor Yü, who is supposed by a few sinologues, to be the "Nouh" of Scripture, because he is associated in Chinese history with the "great flood," is said to have lived not far from the present city of Shao-hingwhere he is commemorated by an imposing structure called the "tomb of the great Y"." Hangehow, the capital of the province, is, according to the Chinese proverb, a "terrestrial paradise." It is famous for having been once the capital of the Empire-for the beauty of its scenery, the literary character of its people, and as the emporium of the silk manufacture and trade in the province. The area of the province is 39150 square miles, and its population according to the census of 1812 was put down at twenty-six millions. Having suffered, like several of the other provinces, from the devastations of the Tai-ping rebels, its population was greatly reduced by the war. Of late years, however, there has been great activity in re-peopling the towns and cities desolated by the rebels, and in building up the waste places caused by the havoc of war, so that the population of the province is now much larger than it was twenty years ago. The lowest estimate that I have seen of its present inhabitants is about twelve millions. The Rev. A. E. Moule, in the interesting "story of the Cheh-kiang mission," puts the population at twenty millions. Having travelled in all parts of the province, and several times over some of its most populous districts, I do not think that the estimate of twenty millions is exaggerated.

"It is one of the most fertile and trading provinces of the empire" says Duhald. Its silks and its teas were early known in the markets of Europe, and a brisk trade sprang up between the port of Ningpo and some of the nations of the west. Shortly after the discovery of America, Portugese navigators found their way to Chinese waters, and in 1530 there was already established, at Ningpo, a large Portugese settlement, whose ships carried the products of Chehkiang, to Japan, the Philippine Islands, and to Europe. Nearly every product necessary for the comfort and convenience of man is found within its borders; the hill sides are covered with bamboo and the teaplant, the more mountainous regions produce timber for ship and house building, and a rich growth of underbrush for fire-wood. Coal, iron and some of the precious metals are known to exist in considerable quantities but only the two former products are allowed by the officials to be removed from their native beds.

Many of the fruits and cereals that are known to the semi-tropical and temperate zones, are grown in Cheh-kiang; of fruits there are the cherry, the peach, the plum, the pear, the apricot, orange, bi-bô, arbutus, persimmon, &c.

Of cereals, the principal crop in the low-lands is rice; among the hills wheat, barley, maize, and millet are grown. Of other products there are cotton, sugar-cane, hemp, tobacco, and a great variety of peas, beans, roots, and cabbages; of late years, considerable opium has been grown in the Tai-chow and Kin-hwa destricts.

The level county is intersected by numerous canals, which are used for irrigation and travelling purposes, and the more hilly regions of the province are all accessible by means of tolerably good mountain roads, and of inns situated at convenient distances, for the comfort and safety of travellers.

#### BEGINNING OF MISSIONS.

Shortly after the signing of the treaty of Nankin, and the opening of the five ports for trade and residence of Europeans, Protestant missionaries arrived at Ningpo. It should be recorded to the honor of the medical profession that the two first missionaries to arrive in Cheh-kiang, were representatives of the healing art. The first on the ground was Dr. D. J. Macgowan, who arrived in 1843 as a missionary of the American Baptist Miss. Union. He was followed in 1844, by Dr. D. B. McCartee, Medical Missionary of the American Presbyterian Church. A few months later in the same year the Rev. R. Q. Way and wife, of the Presbyterian Board, arrived and in the spring of 1845, Revds. M. S. Culbertson and A. W. Loomis and their wives, and Rev. W. M. Lowrie, of the American Presbyterian Church.

The same year, Miss Aldersy, a member of the English Presbyterian Church, and an independent missionary reached Ningpo.

In 1847, the English Baptist Missionary Society was represented by the arrival of Rev. Thos. H. Hudson.

In 1848, the Rev. W. A. Russell and Rev. R. H. Cobbold, missionaries of the English Church Missionary Society, reached Ningpo.

In 1866 the mission of the United, Methodist Free Church, was

commenced by Rev. John Mara.

The China Inland Missionary was commenced in Hangchow, by Rev. J. Hudson Taylor and colleagues, in 1866.

The American Presbyterian Church, South, commenced their Mission in Hangehow, in 1867. The first missionary was Rev. E. B. Inslee. There are five Missionary Societies labouring at present in Cheh-kiang, and all but one of these viz., the American Presbyterian Church, South, are represented in Ningpo.

### EXPANDING OF THE WORK.

For the first thirteen years, the labors of the missionaries were confined chiefly to the city of Ningpo and the country immediately surrounding it—and it was not till the year 1856, that any successful attempt was made in opening out-stations. In the autumn of this year the Rev. J. L. Nevius, Presbyterian, and Rev. F. F. Gough, Episcopalian, made a trip to the then unknown region of Saen-poh and this may be considered as the beginning of outstation work in Cheh-kiang, as well as the beginning of a work in that particular region which continues in interest to the present day.

In the Eastern portion of the Sæn-poh plain, the C.M.S. has now, a large and flourishing Church, with its own native pastor, together with several out-stations. In the Western portion the Presbyterian Mission has four Churches, three of which have native pastors.

Hangchow, the capitol, 120 miles from Ningpo, was occupied by Rev. J. L. Nevius and Mrs. Nevius of the Presbyterian Mission in 1859, but their residence was only temporary, as the excitement caused by the war in the north of China, compelled them to withdraw. Not until the Tai-ping rebels were driven out of the Province in 1864, was the work of itineration and the planting of out-stations system-Hangchow was permanently occupied by the Church atically begun. Missionary Society in the Autumn of 1864, and by the Presbyterian Mission in January 1865. The work of expansion has gone forward, gradually, until now stations are planted in many of the interior and remote parts of the province. Gyü-chow in the South West, nearly 300 miles from Ningpo, and Wen-chow in the South East, about the same distance from Ningpo, are occupied by European missionaries of the China Inland Mission. Kin-hwa, about 250 miles South West from Ningpo, is occupied by the American Baptist Mission. In the Pong-yiang district, about 200 miles South of Ningpo, the Presbyterians have three stations and a very interesting work.

These are but picket posts, planted on the borders of the enemy's territory, to give information of the extent and power of the adversary's forces. Notwithstanding the number of out-stations and churches already planted, the traveller over the hills and plains of Cheh-kiang, must be struck with the large extent of country that is still unoccupied. Drawing an imaginary line from Wen-chow, in the South East, through Kin-hwa and Law-kyi on the Dzin-dong river, we have more than one third of the province, lying South of this line, still unoccupied, excepting, perhaps, one or two stations of the Inland Mission. Moreover the central portion of the province is but very inadequately worked at present.

The principal part of the mission work in Cheh-kiang is still carried on in the populous plains about Ningpo, in the Sæn-poh district and along the main route of travel between Ningpo and Hangchow, and along the sea coast. An idea of the work yet to be done in the Cheh-kiang province, may be obtained by considering the fact, that of the seventy seven cities of the second and third rank only twenty one are occupied, and of the eleven cities of the first rank four are still unoccupied. Add to these the innumerable towns and villages scattered over the province, where no missionary, native or

foreigner, resides and we have some idea of the need there is for more work and workers in the Cheh-kiang province.

The following summary will give an idea of the present situation.

Foreign missionaries mal	le and fe	male,		69
Native Pastors,				25
Assistant preachers of al	l classes,			106
Boarding schools, boy's a	and girl's	,		14
" Scholar	s,			208
Hospitals				2
Patients, last year, .				20,800
Churches, .				50
" Self-supporting	5			6
Communicants, .				2051
Stations, .				96
Contributions, last year,				\$ 1518.75

Some persons have a strong aversion to statistics in general, and particularly to missionary statistics, as though they conveyed a wrong impression of the real state of the case.

As to statistics in general, I will not venture an opinion but in regard to missionary statistics, my own experience is that they never do justice to the subject, and I am more than ever impressed with their inadequacy, in compiling the accompanying table of statistics for this province.

Take for example the item "96 stations." What a meagre idea these figures convey, of all that is included in such a report. To those who have practical experience in opening stations, these figures mean, 96 hard fought battles-96 victories over mob violence. false rumors, deception, exorbitant charges, and over many other "ways that are dark and tricks that are vain" of the "heathen Chinee."

It has required years of planning, of patience, and of suffering to get full possession of some of the stations—and after the work has all been done, the missionary has perhaps written home to his Society, the simple statement that a new station has been opened in a certain town or city.

"Fifty Churches." Fifty interesting volumes might be written about these fifty churches—the seed-sowing, the watering, the long waiting, the first fruits, the disappointments, the hopes and fears, the joys and sorrows, connected with each of these churches would make a book of thrilling interest.

Six of these fifty are self-supporting. This is a more advanced phase of mission work, and brings to light both the good and the bad

elements, of native Christians. When the multitude that followed our Lord, found that there was no worldly advantage to be gained from connection with him, but rather that discipleship involved self-denial, hardship and persecution, many of them followed no more with him. When the pressure of self-support is brought to bear upon a congregation of converts from heathenism, it often results in some being offended and falling away. But it just as often results in bringing to light, cases of earnestness, zeal and liberality far beyond your expectations. I have been fully as much disappointed in making discoveries of prayerfulness, and earnest piety, and consecration to the Master's service, among some Christians where these were not expected, as in finding out selfishness, worldliness and hypocrisy, among others. The labor involved in collecting a congregation of Christians from a heathen population, and teaching and training them so that they are controlled by the Word of God, not only in the spiritual matters of the congregation but also in the temporalities, giving cheerfully of their substance for the support of the Gospel, and some of them even beyond their ability, can never be understood except by those who are participants in such labors.

"Two thousand and fifty one Christians."—What is this but the record of so many miracles of grace, so many proofs of the mighty

power of God, working among this heathen people.

When we consider the obstacles in the way of a heathen embracing Christianity it is a wonder that any one ever becomes a Christian, and when we consider the trials they have to endure after they become Christians, it is a wonder that any of them hold out faithful. The days of "rice Christians," if they ever existed, have passed away in China. Those who become Christians now do it with the prospect of losing all in this world that they may win Christ.

I shall never forget the scenes that I witnessed during the excitement that followed the Tientsin massacre in 1870.

In the height of the excitement I travelled among several of our country stations, and was witness to the threats and insults that the Christians received. It was firmly believed that the foreigners were to be driven from the country, and the vengeance of the heathen would then be wreaked upon the helpless disciples of Christ. This is what most of the Christians that I met expected. The Christians of Sæn-poh met together to exhort one another and comfort one another in view of the trials about to befall them.

One of the native preachers made a stirring address, in which he spoke of the persecution that was likely to follow. Said he, "let us

show our neighbors and friends that we are not hypocrites, nor dupes of the foreigner, but honest and earnest men, who are ready to die for our religion, if necessary". My experience of these days, completely cured me of any doubts in regard to the genuineness of Chinese Christianity. I did not hear of one case of apostasy during these trying days.

Among the severest trials that Christians in Cheh-kiang have had to endure have been the periodical rumors that sweep over the country. Rumors of war, superstitious rumors, like those connected with the "genii powder" "the tail cutting," "the paper men" "the black cat scare," &c. And whether it be a war with England. or a war with Japan, whether it was the genii powder, and the tail cutting excitement, the result was the same viz., the expulsion of the foreigner, and the extinguishing of Christianity. "What, still going to church, when it is decided that you will all be killed," was the sneering remark of a literary man to a little company of Christians going to church on Sabbath morning. Add to rumors, persecutions from magistrates, from neighborhoods, from relatives. And then survey the difficulties within the church, disaffections among Christians, disaffections among native preachers. In most of the districts in Cheh-kiang where the Gospel is now firmly rooted, many, if not all, of these trials have befallen the cause. After the trials come bright days, to be succeeded again by some unexpected out-break of opposition, or some painful case of falling among Christians. Through such scenes has been the upward progress of Christianity in Cheh-kiang. The results now achieved have been achieved through conflicts and trials, through opposition and persecution, through joy and sorrow. A history detailing the planting and growth of Protestant Missions in Chehkiang would make a volume of thrilling interest and might well be called "Trials and Triumphs."

# RELATION OF NATIVE AGENTS TO PRESENT RESULTS.

One of the weak points in all mission reports, is the obscure position given to native assistants. They are numbered in the table of statistics, and, perhaps, the name of each assistant is given in the catalogue of the mission, but seldom more than this is said of their labors. Missions to the heathen will never be fully understood until the part which native agents have in them is brought more to the front. In regard to the native agents employed by the different missions in Cheh-kiang it is safe to say, that the great body of the work done has been through the faithful, persevering labors of these co-laborers.

Of the 96 stations now occupied, I will venture the statement that not one of them was opened without the assistance of the native. In most cases it is impossible to get possession of houses or land without the advice and assistance of faithful natives.

And when the station is opened the principal part of the work falls upon the native; Yes, and the principal part of the hardship too. The wrath of the magistrate, the fury of the mob, the vengeance of relatives is not visited upon the foreigner but upon the native. When in some interior town or city a chapel is opened, the native assistant, through weary months and years, has to endure the sneer of the literati, the taunts of relatives, and the suspicions of all, because he is an agent of outside barbarians, and preaching a foreign religion. Unfaithful ones there are doubtless found amongst them, but this is only saying that they are human. All the weaknesses and the failures brought to light among Chinese preachers, have existed in Europeans, and if there be any difference it is a difference of degree not of kind. Whether it be their capacity for knowledge, their familiarity with Scripture, their effectiveness as preachers, their wisdom in managing cases of discipline in the church, and their patience under trials from their own countrymen.

I have learned more and more to admire their superiority, and many of them seem to me to illustrate well the remarkable saying of other own Confucius, "Is he not a man of complete virtue, who feels no discomposure though men take no note of him."

All honor to the noble body of men, who through evil report and good report, through storm and sunshine, through persecution and poverty, have, on the whole, maintained a consistent character, and labored faithfully for the Master.

I think now only with sorrow of some suspicions I was led to entertain of native assistants as a class, shortly after my arrival in China. But the more intimate I become with them, the more I know the trials they have to endure, and the sacrifices they have to make, and the little honor they receive of men, the more I learn to admire and love them.

Fotal Contributions for last year	\$82.01	\$82.01	\$630.00	\$836.00	\$185.84 \$70.00	\$278.34	\$120.00	\$120.00	\$37.40	\$97.00	\$184.40	\$18.00	\$1518.75
Stations.	6 4	13	22	26	123-	26		-	9000	900 00	30	-	- 95
Communicants.	265	314	96	630	215	346	179	179	1883	18358	552	30	2051
Self-supporting	-	-	+-	2		-		-	-		-		9
Churches.	200	6	0 63	=	00	2	6 -1	10	- 60	00 00 10	14	-	20
Pationts.	20,800	20,800	75						4				20.800
Hospitals.	-	-	11	-	1	-		-			-		03
Scholars.	3	8	269	370	. 8	9	33	63	8		8	20	643
Sunday Schools.	63	01	0 01	-	4.	4	+	4			8	-	24
Scholars.	83	23	30	65	\$ 4	92				1	-		- 8
Girl's Day Schools.	_	-	8	8	œ	8	-		-	-	-	-	12
Scholara,	48	84	00100	155	108 37 15	09	13.48	83	88 21	9	43	8	1 699
Boy's Day Schools.	on .	8	4 4	00	- m -	13	2 -	8		19	6	9	42
Soholara.	02	50	62	83	3	42	6	6		201	30	8	106
Girl's Boarding Schools.		1	1	1	_	1	-	-			2	-	
Scholars.	11	11	62	53	30	30	9 4	10	9.	-	9	16	102
Boy's Boarding Schools.		1	1	-		-		C1	-		1	-	7
Bible Women.	·0	9	1	8	5 -1	9	-	-	- m		9	01	- 23
Theological Students.	1 3	4		-	8 27	20		-		9	2	00	35
Colporteura.	-	1	1	2	01 01	4				01++	10		17
Female School Teachers.	23	2	8	8	6	6	21	2				2	18
Male School Teachers.	4	4	4	6	œ 84	=	03 03	4			4	6	4
Assistant Preschers.	13	17	12 3	15	122 22	28	6	6	01 00 00 00	0000	35	2	106
Native Pastors.	တ	3	200	6	4	4			01 00		6		25
Unmarried Female Missionaries.	2	2	1	1	ro .	8			1	-	2	2	10
Unmarried Male Missionaries.					ા અ	4	1	1		-	-	1	7
Married Mis.including their wives	981	œ	44	00	404	1	4	4	21 21 21 21	949	16	03	52
NAMES OF MISSIONS.	Am. Bap. Mission Union, Ningpo. Do. Shau-hing	Totals.	Am. Presbyterian (North), Ningpo. Do. Hang-chow	Totals.	Church Mission. Soo., Ningpo. Do. Hang-chow.— Do. Shau-hing.—	Totals.	United Meth. Free Church, Ningpo. Do. Wun-chow.	Totals.	China Inland Mission, Ningpo. Do. Fang-hwa. Do. Hang-chow. Do. Kin-chow.		Totals.	Am. Presbyterian Mission. (South)	Totals.

A hear or deal.

April 199

# SOME THOUGHTS ABOUT CHRISTIAN MISSIONS;

EXAMINATIONS.

BY REV. TIMOTHY RICHARDS.

- 1. No native community, or individual, has yet been able to govern well without rewards and punishment. In Education the most prosperous communities and nations have examinations by which all are stimulated by the hope of reward or by the fear of failure. The plan has its disadvantages like every other plan, still no student of history questions, that, on the whole, the examination system is of incalculable benefit.
- 2. Though pretending to ability to teach the nations, I fear we have overlooked this engine to a most culpable extent in China. Young missionaries come out whose hearts are aglow with enthusiasm for this work and are soon distributed in isolated stations throughout the different provinces to learn the language, to study the literature, and to enquire into the thousand interesting subjects of China, but, for want of method, an immense amount of wasted energy is spent, and not a few break down in despair before the magnitude of the task and go home because the climate does not agree with them. (?)
- 3. Even should they persevere at their work, it is still a question, (or rather there is no question at all about it) if much of their usefulness is not hindered thoughout their life time for want of right method in their study.
- 4. Some missions do hold examinations, whilst others for want of sufficient numbers to make it important, or for other reasons, neglect it; so that practically half the missionaries have no real examinations at all, and the other half have only some make-shift examinations. Even if this is too strongly stated, would there not be an immense advantage gained if all the different Societies were to hold examinations together. For example:—

- 5. (a) Let there be an examination of all who have been in the country over twelvemonths and under two years.
- (b.) Another examination of all who have been in the country two years but under three,

There will of course be differences in the papers according as the students have been long or short in the country. A difference of a few months will be very great in the first year, but that is an inevitable difficulty. By the third year that will greatly lessen.

- (c.) Let there be an examination at the end of three years. Some would wish to have one at the end of five years, while others would like to be free at the end of the second perhaps.
- 6. The first years examination might be held at the most central station in each *province*, and so with the second, while the third year's examination might, perhaps, be well held at some convenient place for all to meet from every province, and thus give the new mission aries an opportunity of knowing each other before commencing this life work of service.
- 7. The examiners might be chosen by the representatives of different Societies, and re-chosen every year or every three years.
- 8. All that would be necessary in the (a) and (b) examinations would be sending the questions to each province, and let the provincial missionaries appoint the *vive voce* examiners, the written examination to be prepared only by the national examiners.
- 9. As to the subjects for the (c) examination, it is difficult to make a satisfactory classification; perhaps the following might do, of course all from Chinese sources.
  - (a.) The intellectual, including;--

Language, History, Politics, Philosophy, Jurisprudence.

(b.) The devotional, including;—

Historical religions, Traditional religions now existing (or experimental and practical ones.) Lives of ideal devout men.

(c.) The aesthetic, including ;-

Poetry, Music, Ritual, Painting, Sculpture.

10. Owing to the extraordinary difficulty in getting rid of foreign prejudices which hinder our work as much as anything, it may perhaps be necessary to make certain conditions, such as—

- (a.) That the candidates must have done some charitable work amongst the poor in co-operation with good natives who are not Christians.
- (b.) That they be on visiting and dining terms with at least two natives who are not Christians,—treating them as friends and equals, so as to encourage peace and good will.
- 11. If the Bishops and senior missionaries were to take this matter up and issue a programme for all who wish to be candidates, then we might see it begun in 1880. Even if only half or a third were to go in for it at first, once the subjects are well chosen, and the examiners have taken up the work in earnest, with God's blessing, most in time will join, and an immense saving will be effected, the younger missionaries will get the best guidance of the elder ones, and God's kingdom will be more efficiently manned here than ever before.
- 12. If some such scheme should be found of advantage for foreign missionaries, it will be equally advantageous for native Pastors, and if all in China could agree to have a general examination of Theological Students, as already in some provinces, a grand step will have been taken not only towards unity but also towards greater efficiency. The native and foreign, (both the provincial and national) examinations might be carried on at the same time. Would not some of the missionaries who have laboured long on this subject of Pastoral education, give us a prospectus of studies, rules for examinations &c., for the benefit of the many who are so much interested in the matter?
- 13. The consular and customs service might have men who would like to join in the examinations.

# THE MISSIONARY'S CALL.

My soul is not at rest: there comes a strange And secret whisper to my spirit, like A dream at night, which tells me I am on Enchanted ground. Why live I here? The vows Of God are on me, and I may not stop To play with shadows, or pluck earthly flowers Till I my work have done, and rendered up Account. The voice of my departed Lord, "Go teach all nations," from the eastern world Comes on the night air, and awakes my ear.

And I will go. I may not longer doubt To give up friends and home and idle hopes, And every tender tie that binds my heart To thee, my country. Why should I regard Earth's little store of borrowed sweets? I sure Have had enough of bitter in my cup To show that never was it His design Who placed me here that I should live at ease, Or drink at pleasure's fountain. Henceforth, then, It matters not if storm or sunshine be My earthly lot, bitter or sweet my cup; I only pray, God fit me for the work. God make me holy, and my spirit nerve For the stern hour of strife. Let me but know There is an arm unseen that holds me up, An eye that kindly watches all my path Till I my weary pilgrimage have done,— Let me but know I have a Friend that waits To welcome me to glory, and I joy To tread the dark and death fraught wilderness.

And when I come to stretch me for the last, In unattended agony, beneath
The cacoa's shade, or lift my dying eyes
From Afric's burning sand, it will be sweet
That I have toiled for other worlds than this;
I know I shall feel happier than to die
On softer bed. And if I should reach Heaven,—
If one that has so deeply, darkly sinned,—
If one whom ruin and revolt have held
With such a fearful grasp,—if one for whom
Satan hath struggled as he hath for me,
Should ever reach that blessed shore, Oh! how
This heart will flame with gratitude and love;
And through the ages of eternal years,
Thus saved, my spirit never shall repent
That toil and suffering once were mine below.

DR. NATHAN BROWN.

# THE MISSIONS OF CANTON CITY AND OF THE CENTRAL PARTS OF THE CANTON PROVINCE.

By REV. H. V. NOYES.

THE province of Kwangtung is the most Southerly of the eighteen provinces of China. The main portion of it lies between 110° and 117° East longitude, and between 21° 30' and 25° 30' North latitude. Beyond these lines, there is, at the South West corner, a projection of the main land towards the South, and also the large island of Hainan. There is also an irregular extension to the West, running through nearly two degrees of longitude. The whole area of the province is estimated at 79,456 square miles, and its population, by the last census, at 19,348,896, being an average of 241 to the square mile, an average about the same as that of England and Wales, less than that of Ireland, and a little more than that of France. Two thirds of this area, and especially towards the inland boundary, is hilly or mountainous, which causes the population there to be less dense, and more crowded on those alluvial plains which lie near the sea, nowhere more crowded than on that great delta, nearly 200 miles on either side, at the head of which sits enthroned the great city of Canton with its world-wide commerce, and its busy population of 1,000,000 souls.

It would be difficult to find a better centre than this for mission work. From the city to the sea, the wide plain is so intersected with a net-work of water courses, that there are few cities or large villages, which do not either lie upon the banks, or within easy distance, of some navigable stream. Eastward and Westward through the very heart of the province, stretch the great East and West river, the head waters of the one springing near the head waters of those rivers that find their way to the ocean on the extreme South Eastern coast, while the head waters of the other are hundreds of miles away, beyond the farthest limits of the adjoining province of Kwangse. From the extreme Northern boundary, comes the North river, gathering its waters from a hundred streams, and then cutting its way down through mountain passes, whose beauty and wild grandeur are rarely equalled, until it joins its waters with those of the East and West rivers and together, they find their way through many winding

channels to the sea. It is the object of this paper to give a summary of the present condition of mission work in that large tract of country, reached by these streams, from Canton as a centre. It is hoped that others will give summaries of the work in the Eastern part of the province, reached from Swatow, and of the work of those missions located in Hongkong.

Six missionary societies are represented at Canton. 1st, The London Mission. 2nd, The American Presbyterian Mission, North. 3rd, The American Baptist Mission, South. 4th, The English Wesleyan Mission. 5th, The Rhenish Mission. 6th, The Medical Missionary Society. Some of the members of the English Wesleyan Mission and also some of the Rhenish Mission, reside in the interior.

A summary of the work of these Missions is here given under the following topics.

#### CHURCHES AND CHAPELS.

There are in all 24 organised churches, with a membership of 1587. Six of these churches, with an aggregate membership of about 700, are in Canton city. The whole number of chapels inclusive of those where native churches meet, as reported by the various Missions is 88. To these should probably be added some six more, recently opened by the English Church Mission, who expect soon to locate in Canton. These chapels are scattered through 24 of the 77 districts of the province. Seventeen of them are in the provincial city. At nearly all of these, and at a goodly number of the others, daily preaching is maintained.

Let us now traverse the country, by its water courses, and find where the chapels away from the city, are located. Taking a Southerly course we soon enter the district of Shan-Tak, a silk district, whose fields are covered with mulberry trees, and whose people are both wealthy and proud. Among its numerous cities and villages, the largest is Ch'an Ts'ün, with a population of about 100,000. Here is a chapel of the English Wesleyan Mission, the only chapel in the district. South of Shan-Tak is the San-Ui district from which, every year, millions of palm leaf fans are sent to all parts of the world. The most important places in this district are San-Ui the district city, with a population of pe rhaps 250,000, and Kong-Mun, a large trading town, visited continually by sea going junks, and where not less than 100,000 people live. At this place, the English Church Mission opened a station last year, and one was opened this year by the American Presbyterian Mission.

San-Ui city has been occupied eight years by the English Weslevan Mission, and by the American Presbyterian Mission, who last year organised a church there. West of San-Ui is the district of Hoi-Ping. Ascending a stream which enters the sea some 20 miles West of Macao, we come to the station of the English Wesleyan Mission at the large market town of Shui-Hau, and, 55 miles further on, to the station of the American Presbyterian Mission at Ch'ik-Hòm, both in the district of Hoi-Ping. West of Hoi-Ping is Yan-Ping at whose district city is a chapel of the English Church Mission. South of Hoi-Ping is the San-Ning district which reaches to the sea. The English Wesleyan Mission have had for some years a station at the district city. Half way between that and the sea a chapel was opened a few months ago, by the American Presbyterian Mission, at the market town of Chung-Lau, and down on the sea-coast is a station at Kwong-Hoi under the care of Bishop . Burdon of Hongkong. The English Church Mission have opened chapels at Hok-Shan and Heung-Shan. We thus find that the seven districts, which lie between Canton and the sea, in a Southern or South Western direction, have each one or more mission stations.

Twelve miles West of Canton is Fatshan with a population of 400,000, where are two chapels and two organised churches, connected with the London Mission and the English Wesleyan Mission. The Wesleyan Mission have within a few years purchased land here and erected two dwellings for members of that Mission. Continuing our journey 20 miles farther in a Westerly direction and then ascending the North river, we find a line of districts occupied as follows ;-1st, Sam-Shui, occupied at Sai-Nam by the American Baptist Mission; 2nd, Tsing-un, occupied at the district city, and at the large town of Shek-kok, by the American Baptist Mission; 3rd, Ying-Tak, station established in 1879 by the English Wesleyan Mission; 4th, Hukkong. Two members of the English Wesleyan Mission reside at the large city of Shiu-Kwan, in this district, distant from Canton, by the course of the river, about 250 miles. Still ascending the river, which here divides, by its North-Eastern branch we come to Nam-Hung. A member of the Rhenish Mission resides here, a Chinese who received a thorough education and theological training in Germany and then returned as a regularly appointed missionary. At the North-West corner of the province a station has been recently established by the American Presbyterian Mission at Lin-Chau, . Eighty miles from Canton, on the West river, is a church and station of the American Baptist Mission at the city of Shiu-Hing with chapels at two neighboring villages, and still farther away on one of the Southern branches of the same river is a chapel of the English Church Mission at Lō-Ting.

Outside of Canton city, but in a district in which a portion of it is situated, the Pun-ü district, are three chapels of the American Presbyterian Mission. Farther away to the North East, in the Tsung-fà district, are two stations of the London Mission and one of the American Baptist Mission and in the Fā-ün district, to the West of Tsung-fà, are stations of the Rhenish Mission.

Along the East river are four occupied districts, two bordering on the North bank, and two on the South. The Rhenish Mission have stations at Wai-chau, in the Kwai-shin district, and Tung-kun, in the Tung-kun district, and also at other points these districts, and in the Tsang-shing district. Members of this Mission also reside at Fuk-wing and have stations in the San-on district, which lies on the sea-coast, North of Hongkong. In the Pak-lò district, whose Southern border is the East river, the London Mission have a number of stations and organised churches. This completes the circuit.

To carry on the work at all these scattered stations there is, besides the foreign missionary force, a native force consisting of 8 ordained pastors, 63 assistant preachers and 8 colporteurs, nor must we omit the Bible women who are coming to hold a very important place in mission work. Of these there are now 25 employed, in daily visiting from house to house, in holding meetings for women, in rooms provided for the purpose, and whose work meets with most encouraging success.

## SCHOOLS:

These have a prominent place in the work of most of the Missions.

Theological training schools. There are no distinctively theological schools, but thorough Bible instruction is given in all the schools, and a number of them are in part training schools for preparing preachers and Bible women for their work. Three of the Missions have such schools and the American Baptist mission has also a class of theological students, who, though not connected with any school, meet during certain portions of the year for receiving careful instruction. The whole number of theological students is 35.

Boarding schools. There are four such schools for males, one connected with the American Presbyterian Mission with 16 students, and three connected with the Rhenish Mission with 40 students. These numbers include theological students. The English Wesleyan Mission trains its preachers and teachers in connection with an excellent day school which has been successfully carried on for many years. There is a boarding school in Canton, for girls and women, connected with the American Presbyterian Mission. The number of pupils last year was 43. A new building for this school is now being crected which will furnish accommodations for a considerably larger number of pupils. The Rhenish Mission have also recently commenced a girl's boarding school. In the other Missions women are instructed, either in private classes, or in connection with day schools.

Day schools. Of these there are 16 for boys, with 495 pupils; and 18 for girls with 525 pupils. These girl's schools are most of them, places where women also meet to hear the gospel, and are thus women's chapels as well as girl's schools. The work of missionary ladies, of Bible women and of the teachers of girl's schools, is a very important department of missionary effort, and its influence here is becoming more and more widely felt. The large number of female church members now as compared with that of former years, is due almost entirely to this influence.

#### HOSPITAL.

The hospital work is carried on under the auspices of the Medical Missionary Society which was established in Canton many years ago. The funds for its support are subscribed by residents of Canton and Hongkong, and of late years considerable amounts have also been obtained from the Chinese. The Society carries on its work, in cordial co-operation with the other missionary Societies. The surgeon now in charge is a member of the American Presbyterian Mission. In the interior there are dispensaries at Tung-kun, Fu-mun, and San-wai, out-stations of the Rhenish Mission; and at Sai-Nam, Shek-kok and Tsing-ün, out-stations of the American Baptist Mission. The Society owns a large lot in Canton, upon which have been substantially erected, a dwelling house for the resident physician, buildings with numerous wards for both male and female in-patients, and a chapel and dispensary. Its beneficent work is widely known as appears from the fact that the in-patients last year (not one tenth of

the number of patients) came from 23 districts and 5 Chau of the Kwong-tung province, and 15 of them from 6 other provinces. The whole number of out-patients during 1879 was 25,161 and of inpatients 1,140.—

The number of Medical students is increasing. They find no difficulty in obtaining good positions after their studies are completed. The Medical class last year numbered, 19, and a new feature, in regard to this class, was that three were Chinese Christian women who are thus preparing themselves for greater usefulness.

Constant efforts are made to being the patients under religious influence. Religious services are held in the chapel every Sabbath and with them is connected a large Sabbath school. There are prayer meetings during the week, preaching on dispensing days, and morning prayers every day. A regular system of visiting through all the wards, both male and female, is carried on, and religious tracts distributed to those who can read. Twelve of the patients joined the church during the past year.

STATISTICS.

Missionares.

Name of Mission	Married including their wives	Single male	Single female	Totals
London Mission	2	2		4
Ameircan Presbyterian Mission (North)	8		4	12
English Wesleyan Mission	6	3		9
American Baptist Mission (South)	4		2	.6
Rhenish Mission	8	4		12
Totals	28	9	6	43

#### Mission Statistics.

	Stations where Missionaries reside	Out Stations	Organised Churches	Wholly self-supporting	Partially self-supporting	Communicants	Boys' Boarding Schools	Number of Pupils	Boys' Day Schools	Number of Papils	Girls' Boarding Schools	Pupils		Number of Pupils	Theological Schools	Students	Sunday Schools	Number of Scholars	School teachers	Ordained preachers and pasters	Assistant preachers	Colporteurs	a	Church Buildings for Christian worship	Chapels & other preaching places	Total contributions of the native christians for all purposes last year
	-	-	-	-	-	-	-	-	-	020	-	-	-	100.7	=	-	00	_	-	-	-	0	_			
L.M.	1	8	7	1	6	243	"	"	"	11	99	99	"	99	**	99	"	>>	22	1	9	39	22	8	8	\$249.47
A.P.M.	1	8	3	"	,,	369	1	16	6	211	1	43	10	271	99	5	2	170	19	11	17	2	12	3	14	\$131.05
E.W.M.	4	5	4	"	,,	179	30	,,	4	194	"	"	4	151	23	6	**	29	9	2	12	2	5	4	8	\$100.00
A.B.M.	1	9	2	,,	23	240	"	,,	2	55	"	19	3	100	"	15	29	"	5	3	8	4	8	3	8	\$300.00
R.M.	4	7	8	,,	,,	556	3	40	4	35	1	4	1	3	1	9	"	"	9	2	17	22	"	22	32	?
Totals.	11	37	24	1	6	1587	4	56	16	495	2	47	18	525	1	35	2	170	42	8	63	8	25	18	70	\$780.52

# Hospital Statistics for 1879 at Canton.

	Males	Pemales	Totals
Out-patients	14,226	2.683	16,909
In-patients	832	308	1,140
Surgical operations		•	1,125
Vaccinations	-		345

# At Sat Nam, Shek Kok and Tzing-ün

Out-patients Operations	•••	•••	•••	•••		***	•••	***	***	 ***	4,350
Operations		٠			•••		***			 ***	92

# At Tung-kun, Fu-mun and San-wai.

Out-patients	***	•••	•••	•••	***	***	***	 ***	***	***	2,902
Operations					***		***	 ***			87

# At Kan-kong.

1	 								
Out-patients	 	***	***	***	***	***	•••	***	1.000

Three stations of the Am. Baptist Mission are supported by the Chinese Missionary Society composed of members in China, California, Oregon and Demarara, at a monthly expense of about \$ 35.

## EDITORIAL.

To the many friends who have expressed their good wishes to us on our accession to the editorship we present our acknowledgement. To those friends of the Recorder who have given their assurance of assistance in preparing articles and reports of mission work we give our best thanks and are greatly encouraged thereby. We are also much obliged for the suggestions that have been made to us for the improvement of the magazine. We will carefully consider them all and follow such as are practicable. As some of the suggestions apply to the friends of the Recorder we publish them for their consideration. One good brother writes, "This leads me to remark that something like improvement is greatly needed in the conduct of the missionary magazine if it is justly to sustain the name it bears, or even to exist at all. The fault is in the little practical interest which is taken in it by the majority of those who are chiefly concerned in it. Many do not feel in any wise called to write for it, either from never being asked to do so or finding that its pages are fully supplied with matter, they conclude that there is no occasion for them doing anything in regard to it. But it is highly desirable, if the magazine is to represent the Missionary work in China and be a repository of information of this kind, that it should be very different from this." This improvement can only be effected by the joint efforts of many. We repeat our invitation and request for contributions. Do not wait for a formal request by letter. It is not possible for the Editor to write to each one. He is acquainted with but few of the missionaries. Each one knows the subject on which he is acquainted and of which he would wish to write. We have in the previous number indicated the wide range of subjects that are open to writers.

In this number, we indicate one line in which we wish to make improvement. Most of the articles in this number have been prepared at our suggestion. We command to the notice of all the report of mission work in the Cheh-kiang province by Rev. J. Butler and the report of "The missions in Canton city" &c "by Rev. H. V. Noyes as what is wanted in the way of reports. We will be glad to review similar reports from every field in China and Japan and Siam with variations or greater fulness as the circumstances call for.

# Correspondence.

Special Prayer for the New Version of the Scriptures.

Dear Sir .-

A friend has suggested that those who are interested in Bible work unite in concerted prayer, that God would control and guide all the efforts made towards securing a Uniform Version, and if in accordance with His Will that He bring the work to a successful issue. In our weekly meetings during the first prayer the petition might be presented at the mercy seat "that the word of God may have free course and be glorified." Perhaps the God of Israel might in answer to prayer grant also that His people beof "one speech" as they pronounce His Holy name in the land of Sinim.

For these and many other blessings we might pray when we call to mind the resolution at the Conference, "That we remember each other in special prayer each Saturday evening." No doubt our hearts often yearn towards every member of the Missionary family, most of whose faces we have never seen, and even names we know not, scattered throughout fourteen provinces, many labouring alone and enduring hardness as good soldiers of Jesus Christ, and it is a privilege that we may have fellowship one with another through the mediation of our Great High Priest.

H. C. D.

August 14th, 1880.

# Hankow Tract Society.

Dear Sir,-

I have been requested to send you a short summary of the operations of our Hankow Branch of the London Religious Tract Society for the two years ending December 31st, 1880; and an account of the gratuitous distribution of Tracts to the students at the last year's Triennial Kü-jen Examination in Wuchang.

last year's Triennial Kü-jen Examination in Wuchang.

During the past two years 55,135 Tracts and 66,600 Sheet

Tracts (amounting to 2,409,880 pages), have been put into circulation

by our Society.

With the exception of 325 copies of Martin's Evidences of Christianity all the above have been published by ourselves, and with only one exception have been printed by a native Printer in Hankow.

The publications of our Society have hitherto almost without exception come from the pen of our senior member and President, the Rev. G. John. They comprise the following Tracts, 聖教大言, 傳教大言, 耶穌聖教問答, and 德慧入門, which have all at

one time or other been noticed in your Review columns. We have also published 7 varieties of sheet Tracts, explanatory and hortatory. We are now engaged in printing a new Tract on Vegetarianism, 食育指迷一by the Rev. J. Race, and in revising the well-known old favourite, "The Two Friends." We hope to make a few more additions to our list before the year is out.

We are laid under great obligation to the English Religious Tract Society for the aid which they so readily and courteously extend to us in our work. We are in receipt of a yearly grant of £50 from them.

The thought of the vast field opening up to Missionary enterprise in the Western Provinces of China is ever present with us as an incentive to diligence in this department of Christian work. We do the work not merely with the idea of supplying our own need of Tracts, in our ordinary Mission work, but also of helping those who either go out from us or pass by us on their way to the regions beyond. In this way Tracts issued by us have been scattered far and wide through at least 10 of the 18 Provinces. We had further an interesting proof last year that this work of Tract distribution is not altogether in vain. Two of our Hankow brethren on a journey to Ch'ang Teh-fu, in Hunan, were visited by more than one enquirer whose interest in the truth had been awakened by the perusal of Tracts purchased from another brother on a previous journey.

The work of distribution was entrusted to the Missionaries stationed in Wuchang, who were requested to form themselves into a sub. committee for the purpose. The following report from the pen of the Rev. T. Bryson, gives an interesting narrative of their proceedings:—"When the proposal was first made many difficulties were anticipated by even the oldest and most experienced Missionaries amongst us. It was feared that the greater part of the books would be refused, that they would be torn up and thrown away, that the distributors would be insulted, and possibly an uproar would be created in the city. It is therefore a pleasant duty to record our thankfulness to the "Lord of the Harvest" for the peaceable manner in which the work was accomplished, and to note the boldness, prudence and zeal displayed by the distributors in the performance of their self-imposed task.

The distribution was undertaken by Christian Chinamen, each of the four Protestant Missions in the City, including English and American, having agreed to supply a contingent of five men. According to offical announcement the students were to leave the Examination Hall for the last time on the morning of the 16th, day of the month; but fearing the gates might be opened somewhat

earlier, it was arranged that the Christians should meet on the afternoon of the 15th, and be prepared for a whole night's work, probably extending into the forenoon of the following day. We had hardly laid out the books in order and appointed the men their respective posts, when the cry was raised, "The gates are open, they are coming, they are coming." Those who were ready seized the Tracts, filled their baskets to the full and sallied forth to meet the students. Unfortunately they encountered only a crowd of illiterate coolies, yamen-runners and others who demanded copies of the Tract, then scrambled and fought for them exclaiming "Have we got no eyes that you refuse us? If we can't read ourselves, we have others at home who can."

In this way we fear several hundreds of copies fell into the wrong hands, and it was necessary to recall the distributors and to reconsider our plans. The open baskets offered too easy a point of attack for the mob, and the capacious sleeves of the distributors' cloaks were used instead. Every one filled his sleeves with 30 or 40 or 50 copies of the Tract, returning again and again to have his stock replenished. Thus the work went on quietly and effectively till past 10 o'clock when to our great surprise and delight nearly the whole

The courtesy of the students in receiving the books was very marked. It is true that one distributor had to report seeing two copies cast aside with the contemptuous remark, "Foreign devil's book!" and another copy which fell into the hands of a petty military official was written over with comments of the most scurrilous character, and nailed to the barricade in front of the great door. One of the christians seeing a crowd and hearing their railing remarks, pressed forward to pull the book down. The bystanders threatened him with violence, but unheeding their taunts and threats, he succeeded in his purpose, openly exclaiming that if the District Magistrate himself had been there, he would have dared to pull the book down.

These instances of hostile feeling however, were quite exceptional. Most of the students, (doubtless at first unaware of the nature of the book), received it with thanks. One young man loaded with the bedding and basket which every student carries into the Examination Hall, accidentally let fall the copy which had been handed to him. He immediately laid his baggage down, picked up the tract, placed it reverently upon his head as if to propitiate the gods for his carelessness and then carefully put the book away in his breast. After the first distribution was over a man came asking for a copy and when told that they were only intended for students he explained that he had been sent by his Master, who had hastily looked through the book and desired a few more copies for circulation among his friends. Another gentleman from a long distance desired extra copies to give to acquaintances, and several others who happend to leave the Hall after the books were all given away, enquired at the Chapels next day whether copies could not still be had, and expressed their great regret at finding the whole edition was exhausted.

On the day after the distribution nothing of an unpleasant nature could be heard among the gossip of the city. The remarks were mostly in praise of the great liberality of those who had provided such a large edition for gratuitous presentation; and many spoke highly of the contents and scholarly style of the book. Students were to be seen leaving the City with the tract carefully stowed away among their baggage, and there can be no doubt that in thousands of homes throughout the wide extent of this Province these little books remain as Evangelists pointing to the wicket Gate of Virtue and wisdom which leads to Calvary and the Eternal City. And we can confidently rejoice in hope that the fruits of this effort will be gathered into the Church of Christ though it may be after many days."

Repeated enquiries after this Tract, and also conversations with some who have received and read it go to show that some good was accomplished by this special effort. To say the least it succeeded in awakening interest and exciting enquiry in some minds, and the Tract has won a name and established itself as a book to be sought after, on which account we are now bringing it into general circulation and

anticipate for it a wide sphere of usefulness.

The great majority of our books are sold, giving away a book being the exception with most of us. The selling price, generally about one-third of the cost price, is fixed by the committee, and all members of the Society, i.e. the Missionaries stationed in Hankow, Wuchang, Wusueh and Ichang are supplied with Tracts at the selling price with a further reduction of 20% to cover gifts and losses. We have received several applications for Tracts from other and distant places; the Funds at our disposal being barely sufficient for the supply of our own local wants, we can only afford to supply applicants from a distance with Tracts at cost price. These applications however have strongly impressed on my own mind what a great help it would be to many of our brethren, especially those on distant and solitary Stations if a General Tract Society\* could be formed which could extend to the whole of China the benefits which we locally derive from our Hankow Tract Society.

I have been moved to send you the foregoing account of our Society in the hope that brethren engaged in similar work in other parts of China will let us know through your pages something about the work done by their Societies or committees. The operations of our various Local Tract Societies may be on too limited a scale to warrant the expense of printing separate yearly reports &c: but I doubt not the columns of "the Chinese Recorder" will ever be open to us for the purpose of letting each other know what we are doing either in Tract work or in any other department of our manifold operations, and so to some extent meet the need we all feel of mutual help, encourage-

ment and guidance in our work.

J. W. Brewer, Secy., Hankow Tract Society.

HANKOW, July, 1880.

<sup>(\*</sup> See the notice of the 2nd Annual meeting of Chinese Religious Tract Society in last number of "Recorder." Ed.)

# Missionary Aews.

# Tirth, Marringe and Death.

#### BIRTH.

JUNE 2nd, at the London Mission Home, Canton, the wife of the Rev. J. C. Edge of a daughter.

## MARRIAGE.

On the 24th of August at Trinity Cathedral, by the Very Rev. Dean Butcher, the Rev. J. TATE KITTS, of the English Baptist Mission, Tsingcheu-fu, to MARGARET ANN, daughter of Robert Greenwell, Esq., of Sunderland, England.

#### DEATH.

AT Sharp Peak on August 17th, D. W. Osgood, M.D., of the A.B.C.F. Misgion, Foochow.

DEPARTURES.—On July 14th, per M.B. M. S.S. Cos. S.S. Hiroshima Maru, Rev. and Mrs. W. P. Sprague, A. B. C. F. Mission, Kalgan, for U.S.A. Home address, 1022 Myrtle Street, Erie, Penn.

PEKING. The annual conference of the A. B. F. M. C. met as usual at Peking at the end of April. More than usual business came before it in regard to taking up the work which is opening out so encouragingly before the Mission and for the allocation of their various missionaries. Mr. Roberts, of Peking, has gone to Kalgan; Mr. Sprague of that place goes to U.S.A. on account of the health of his wife. Mr. Ament of Pauting-fu, comes to Peking to be colleague to Dr. Blodget. Messrs Smith and Porter are deputed to a new station to be opened in excellent.

Shantung where the work has been specially blessed of late. More new men are expected out to reinforce some of their stations and two of the familes home on leave at present will be returning either this autumn or next spring.

The Church Mission is to be given up here. Mrs. Collins who is in very delicate health has just returned to Europe with her family. Mr. Collins remains for a few month's longer to complete the transference sale of the Mission buildings to Soc. Prop. Gosp. which is expected to be represented here by Canon Scott, as Bishop. The Church Mission buildings are suitable for two families. One of the houses is quite new and built in foreign style. The Mission has an excellent chapel at the West single arch on the great street. As a street chapel it is one of the best in Peking: The entire value of the buildings, with chapel, amounts to Tls. 10,000

The Methodist Episcopal Church of U.S.A. has parted with its chapel in the Peking Paternoster Row, on account of long continued official opposition and has received as a quid pro quo, a better and larger place on an adjoining great street. The change has made for peace, but it has yet to be seen whether larger audiences can be brought together at the new chapel. Their former place as a chapel and book shop was

The American Presbyterian Mission has received a Medical Missionary within the past few months and dispensary, and hospital work will soon be in operation at the Back Door of the Palace.

The London Mission has divided out their field. The East and West city station, being respectively under the charge of Dr. Edkins and Mr. Owen; the country stations, to the immediate South of Peking, are placed under Mr. Meech; while Mr. Gilmour still follows his nomadic life, dwelling in tents among the Mongols. The present difficulties between Russia and China it is feared will prevent his advance into Mongolia this year, if they do not interfere with Missions generally in the North of China. Dr. E's, new work on Chinese Buddhism is just out. ...

TIENTSIN .- The hospital work under the charge of Dr. Mackenzie which began a year ago has greatly enlarged. The regular dispensary work at the Tai-wang Temple, near the Governor-general's Yamen, and which temple is given by the Governor-general, and the expenses of which dispensary are provided by him continues and the place is thronged on dispensing days. The new hospital buildings at the settlement are making rapid progress. These, beside the accommodation for in-patients comprise waiting room, operating and drug room &c. They will cost some \$2000, much of which is already subscribed by Chinese. Many prominent officials manifest an interest in this enterprise. The medical work for women under the care of Miss.Dr. Howard is in a like flourishing condition; and it is expected that a permanent building will soon be erected for its accommodation.

OSAKA.—A General Convention of all native protestant churches was opened on the 13th, July.

At this meeting, a committee of five was appointed to draw up, and present to the Government, a petition that the privilege of christian burial be allowed to such as desire. The cometeries are all controlled by the Buddhists, private burial places are forbidden, and it is very annoying, when burying our dead, to be obliged to wait and listen to repugnant heathen services. In the open ports we can usually avoid this by paying the priest a bribe larger than his fee, which leads him to have business in another place, or to be sick, at the time of the burial!

ITEM for consideration of all about, P.O. 1st, stamps of "Local post" are not recoginzed by English P.O. south of Shanghai. 2nd, stamps of China Customs are not recoginzed by English P.O. anywhere on the coast. If letters with such stamps are delivered to the Customs service at any open port in China, the Customs will deliver them on their passing through the English P.O. 3rd, MSS. for "Recorder" are passed by English P.O. at book post rates if open at both ends. 4th, printed circulars or any printed matter, if sealed up in an envelope or cover are charged as letters. If thrown into the P.O. unpaid the postage is collected from the receiver of the cover. In sending such matter put in unsealed cover and prepay the circular rate.

# THE BIBLE IN JAPANESE.

The following interesting history of the translation of the New Testament into the Japanese language is taken from a paper read by Dr. J. C. Hepburn, of the Presbyterian Board, at the public meeting held at Tokio, April 19, 1880; we are glad to publish it.

In 1872 Rev. Charles the Gutzlaff, a Prussian, came out to Siam in connection with Netherland Mission Society. came to China in 1832, was one of the interpreters to the British Envoy, Sir Henry Pottinger, during the so-called opium war, 1841-2. and afterwards Chinese Colonial Secretary at Hong Kong. made a translation of the New Testament into the Chinese. 1836 or 37 he studied the Japanese language in Macao with the assistance of a Japanese sailor, who, had been shipwrecked on the coast of Oregon, and eventually found his way to Macao, in 1835. Mr. Gutzlaff thus made a translation of the Gospel of John. This was printed in Singapore about 1838, at the press of the A.B.C.F.M.

It was printed on blocks, in the Katakana, without any mixture of Chinese characters.

When I resided in Singapore in 1841, one day, as I happened to be in the printing office, then superintended by Mr. North, I noticed a book printed in very unusual characters. I was told it was the Gospel of John in Japanese. I regarded it as a great curiosity, and as such sent it to the museum,

of our Board, in New York, in a box containing many other curious things. When I was about to come to Japan in 1859, I found this book in the museum, and brought it with me thinking it might be useful. (Here it is; I doubt whether there is another copy in existence.) This is undoubtedly the first effort to render the Word of Life into Japanese; and though exceedingly imperfect and abounding with errors, cannot but be regarded by every Christian heart with respect.

The second translation of any part of the Scriptures was made about the same time, or a little later, by Mr. S. Wells Williams now Dr. Williams. He translated the book of Genesis, and, I believe, one of the Gospels. He, like Mr. Gutzleff, studied the language, and made his translation with the assistance also of one of those shipwrecked sailors. Supposing they might be useful to Dr. S. R. Brown and myself in getting out a translation of the Scriptures, he sent them to us in 1860 or 1861 in manuscript; they were never published. Dr. Brown had them is his possession when his house was burnt in 1867, and these manuscripts were unfortunately consumed with the house.

The third translation of any part of the Bible into Japanese was made by the Rev. B. J. Bettleheim, M. D. He was a Jew, a Hungarian by birth, and a physician. He was sent to the Lew Chew Islands in 1846 as a missionary, by the so-called "Naval Mission"—a Society

in England composed of naval men, who had become interested in those islands from their own visits to them, and from the description of Capt. Basil Hall. While in Lew Chew he made a translation of the New Testament, as I believe, into that dialect. While in Hong Kong he published one of the Gospels-Luke, I think. It was printed in blocks, in royal octavo size, with Gutzlaff's Chinese translation at the top of the page, his own into the Lew Chew dialect, at the bottom, in Katakana. A revision of the four Gospels and Acts was offered to the British and Foreign Bible Society, and purchased by them. It was printed at Vienna in 1872, for that Society, in the Hiragana. A large quantity was sent to this country and distributed, and I have no doubt most of those present have seen copies. It is, no doubt. an improvement upon the first version, but faulty and imperfect, and has very much the air of a close translation from the Chineseperhaps Gutzlaff's version.

The same spirit that prompted Gutzlaff, Williams and Bettleheim to labor to give the Bible to the Japanese, animates all the Protesttant missionaries that come to this country in these latter days. This all felt should be their first and principal work, after obtaining a very limited knowledge even of the language. All the first missionaries, as Williams, S. R. Brown. Verbeck, Goble, Ballagh, Thompson and myself, along with the study of the language, no doubt, made some effort in this direction:

though from various hindrances, and press of other work, all have not been equally successful in bringing their work to completion. My own first attempt was in 1861, but such was the prejudice against Christianity that time, and fear of the government, that my teacher, after proceeding a little way in the Gospel of Mathew, positively declined to help me, and left my service. I am glad to be able to say that that man in now of a different mind, and is a menber of the church.

Dr. S. R. Brown set to work earnestly to translate the Gospels in 1865 and 1866. But his manuscripts were all consumed with his house in 1867. Messrs. Ballagh, Thompson and myself constituted ourselves into a translating board, and spent nine months on the Gospel of Matthew. Mr. Thompson translated the book of Genesis in 1869. None of these were published. Mr. Goble commenced translating the Gospels and Acts in 1864. His translation of Matthew was published in the fall of 1871 in Hiragana. This was the first of any of the books of the Bible published in this country. This publication led the way to all the others. He says, in his own words, "I tried in Yokohama to get the blocks cut for printing, but all seemed afraid to undertake it, and I was only able to get it done in Tokio by a man who, I think, did not know the nature of the book he was working upon."

made some effort in this direction: Previous to 1870 I had, mainly with the assistance of Mr. Okane,

translated the four Gospels. The translations of Mark, John and Matthew were revised by Dr. S. R. Brown and myself with the assistance of Okuno, and published, Mark and John in the fall of 1872, and Matthew in the spring of 1873.

In 1872 all the Protestant Missionaries in Japan were invited to meet in Convention in Yokohama. The Protestant Missionary Societies at that time in this country, were, in the order of their arrival. as follows :- The American Episcopal; American Presbyterian; Reformed Board; American Board of Commissioners for Foreign Missions, and the English Church Mission Society. The Convention met in September, 1862, in Yokohama and the Societies represented The American Presbywere: terian, the Reformed, and the American Board. At this Convention the following resolutions adopted:

That this Convention recommends the appointment of a committee for the translation of the sacred Scriptures into the Japanese language in accordance with the following plan:

- 1. That the committee consist of one member from each mission desirous of co-operating in this work.
- 2. That the members of the committee be appointed by the missions to which they severally belong, and that each mission shall be competent to supply the place of its representative by another whenever it may so desire.

3. That it shall be the duty of the committee, aside from its own work of translating, to carefully examine and pass upon any tranlastion of portions of the Word of God which may be presented to them for that purpose.

4. That all translations accepted by the committee be furnished to the several missions in manuscript or other convenient form, at as early a day as possible, for general examination and criticism: and that all suggestions as to inaccuracies, or mistakes in translation, be carefully considered, and acted upon by the committee before final publication.

It was resolved that the American Protestant Episcopal Mission, and the English Church Mission and Père Nicolai of the Greek Church, not being represented in this Convention be invited to cooperate in constituting this committee upon the above plan.

The following gentlemen were appointed by the several missions represented in the Convention, viz., Rev. S. R. Brown, D. D.; J. C. Hepburn, M. D.; and Rev. D. C. Greene.

This committee did not commence its sittings until June, 1878, when the Rev. R. S. Maclay, of the American Episcopal Mission; Rev. N. Brown, D. D., of the American Baptist Mission; the Rev. John Piper, of the Church Missionary Society; and the Rev. W. B. Wright, of the Society for the Propagation of the Gospel, were invited to meet and participate in its work. Mr. Piper and Mr. Wright, owing

to their residing at such an inconvenient distance, could not meet the committee. Dr. Nathan Brown sat with the committee about 18 months, until January, 1876, when he resigned, and continued to prosecute the work of translation alone.

The four remaining members of the committee continued at the work of translation and revision, with but slight interruption, Dr. Maclay being absent about 18 months, owing to other duties, and Dr. S. R. Brown being compelled, through ill health, to cease work in July, 1879.

The committee finished their work of translation and revision of the New Testament, on the 3d of November, 1879, about five years and six months after they had commenced.

Their work was cut on blocks and published in the following order: Luke in ......Aug. 1878 Hebrews ...... Jan. 1877 Matthew (revised) ......, Mark (revised)......April. Epistles of John.....June. Acts .....Sept. Galatians ...... Jan. 1878 John (Gospel) revised....May. 1 Corinthians.....Aug. .....Sept. Ephesians Philippians ...June. 1879 1 & 2 Thessalonians Philemon James 1 & 2 Peter April. 1870 Jude Colossians Revelation

It should be here mentioned that this so called Yokohama Committee, appointed and organized by the Convention of 1872, complied with the recommendation of a Convention of the Protestant missionaries held in Tokio in May, 1878, to confer especially with reference to the translation of the Old Testament, and after that time brought out their work in accordance with the resolutions adopted by that Convention and under its authority. So that the last portions of their work from Ephesians to the end especially, and the standard edition of the whole New Testament now in the press, has had the benefit of passing through the careful revision of the revising committee of that body, and thus comes forth under the authorization of all Protestant missionaries in this country.

In this country, where, from the earliest times, the Chinese language and literature has had such a powerful influence upon the cultivation and language of the people, it was, at the very first, a matter of considerable anxiety in what literary style onr work should be brought out, to make it most acceptable and useful. The conclusion was not difficult to arrive at: that avoiding on the one hand the quasi Chinese style, only intelligible to the highly educated, scholarly, and comparatively very small portion of the people; and, on the other hand, a vulgar colloquial, which, though easily understood, might make the Scriptures contemptible; we should choose that style which, while respected even by the so-called

literati, was easy and intelligible to all classes. We thus adhered to the vernacular, or pure Japanese, and to a style which may be called classical, in which many of their best books intended for the common reader are written. And our more enlarged experience has given us no reason to regret our first determination.

It may also be asked, how it happened that not until twelve years after Missionaries arrived in this country was any portion of the sacred Scriptures published. This was owing to the traditional hostility of the Government to Christianity, and the impossibility of getting native printers to undertake the work. The ancient edict against Christianity was not re-

moved from the public signboards until 1872. Indeed, it may be said that it has not to this day been officially abrogated, but only suffered to fall into disuse, and might be revived and enforced still as the law of the Empire if the Government saw fit.

...

As volumes I and II of the Recorder are now out of print it is proposed to reprint them provided there is a demand which will warrant the undertaking. The price will be \$3 per volume or \$5 for the two volumes, in plain binding. Any who wish single numbers of either volume can be supplied at 50 cents per number. Apply to the American Presbyterian Mission Press, or to the agents for the Recorder at the various ports.

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# Jotices of Recent Publications.

" Grammatical Studies in the Colloquial Language of Northern China. By J. S. McIlvaine."

This is the title of a Pamphlet of one hundred and four pages. It is "especially designed for the use of Missionaries." The author is himself a Missionary, who speaks the language very fluently. He has studied the needs of those for whom he has prepared this little work. We cordially commend it to the notice of those for whom it is designed. We have no doubt they will find it very useful in the commencement of their studies of the spoken language. We, however, think it is to be regretted that the author did not take more time and make it more complete. If all missionaries had the supply of books, which the author had they would find his Pamphlet of great

assistance in using them; but as all commencing the study of the language have not such a supply of Grammars, Mr. McIlvaine would have done them greater service if he had taken more time and from Marshman, Premare, Julien, Edkins and others made the work more complete. Sir Thomas Wade has prepared a very complete series of books for the use of students o, Chinese in the Diplomatic, Consular, and Customs Services. It is very desireable that some one would prepare a series of books for the uso of Missionaries of equal completeness. The work is on sale at the American. Presbyterian Mission Press, Shanghai.

"La Chine Sa Religione Ses Moeurs, Ses Missions. Par Charles Pitons. Missionare."

This is a Pamphlet of 150 pages. It is sent to us by the author, who is known to the readers of the Recorder" by his communications to its pages. It was printed at Toulouse 1880. It is divided into four chapters. First, Religion in China. Second, The Family in China. Third, The Mission in

account of the German Missions in South China. Fourth, A Preaching Tour. We are glad to copy from its last page the present statistics of the German Missions. There are four principal stations as follows. 1st Hongkong, with two out-stations or as the French expresses it, "two annexes" with 211 Christians. 2nd China, in which chapter is given an Le Long with eight out-stations, there is a Theological Seminary with twenty students. Third Ichong Ishun with three outstations and 392 Christians. Fourth, Nyen-Hang-Li, with three outstations and 635 Christians. There is at this station a Preparatory School with thirty pupils. In 1864 of the Mission.

and 589 Christians. At Le Long when Mr. Piton arrived in China there were only two stations with 133 Christians and now there are four stations, sixteen out-stations and 1827 Christians. This marks the growth of sixteen years. We feel assured this book will be a very gratifying report to the supporters

"Report of proceedings of the first general Presbyterian Council Convened at Edinburgh July 1877."

It is late to notice this Publication; but notwithstanding this, on the principle that it is better late than never, we think it best to notice it. The reasons for doing so are, First, The interest connected with it is permanent. Second, In preparation for a notice of the Second General Council which is to be held in Philadelphia U.S. A. in September of this present year.

The Council was convened in July 1877 after some three years conference and correspondence between the various organizations in all parts of the world interested in such a meeting. There were delegates present from all the churches which hold to the Presbyterian Polity though called by different names in all countries. Delegates were present from Austria, Belgium, France, Germany, Italy, Netherlands, Spain and Switzerland, on the continent of Europe; from England, Ireland, Scotland and Wales in G. Britain; from U. S. A. and the Colonies of G. Britain, in Canada, S. Africa, Australia, New Zealand. The number of Delegates, Minister and Lay, was three

hundred and thirty five. The meetings continued through seven successive days and were of surpassing interest. Besides the attention given to consideration of the Confessions and Polity of the Presbyterian Churches, a large portion of the time was devoted to the consideration of the interests of religion in the various countries represented in the Council and in regard to increased efforts for the promotion of religion in these lands and also in the consideration of the missions to heathen lands from these churches. The statistics show that there are 679 ordained ministers from these churches. laboring as missionaries in heathen lands. This is more than one fourth of the whole number of missionaries from Protestant Churches and yet it is only about one in thirty of the ordained ministers connected with these churches. The whole number of ministers in connection with Presbyterian organizations represented at the Council is 19,790 and the number of the charges or congregations connected with these bodies is stated to be 21,498.

"Chinese Researches, first part, Chinese Chronology and Cycles. By Thomas Fergusson, Member of the North China Branch of Asiatic Society, Shanghai 1880."

This is a 16mo. Vol. of 273 pages. We are pleased to note it, as to those who are interested in studying Chinese Chronology it will prove a very useful compendium. It is a compilation of the views of different sinologists who have written on this subject for the last 300 years. In its pages will be found the views of the old Jesuits and modern writers as Drs. Legge and Chalmers, Canon Mc-Clatchie and the late Mr. Mayers. We express no opinion as to the views of the different writers, but commend this volume to all who are interested in the subject. Part. Second to follow this will be

Researches into Chinese History. We would especially note that this volume is by a gentleman engaged in commercial pursuits. It manifests that any one while engaged in commercial pursuits can at the same time pursue historical researches. We commend the example to the many from Western lands, who are resident among this strange people. If foreign residents would generally study the ancient history as well as the present manners of this people and publish the result of their studies, they would soon become fully known to the people of Western lands.

" The China Review" May and June 1880.

This number of this well got up periodical is quite up to the average. As so many of the articles are in continuation they do not present much calling for any particular notice. We would however call attention to the Canton Syllabary by Edward Harper Parker. Mr. Parker deserves great credit for the diligence with which he is going over the syllabaries of the different dialects to correct the mistakes of previous efforts in this line. His interest.

suggestions will be of great advantage to those who may be able to avail themselves of them. There are some dialects in the S.W. of the Canton province which have not yet been studied by any European. It would be interesting if Mr. Parker would take up some of them and compare them with the Cantonese and mark their variations from it. Some of the items under Notes and Queries are of exceptional interest.

# FOLLOWING WORKS

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